

" A CRITICAL STUDY OF THE VESATURU-DĀ-SANNE "

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BY

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LIST OF ABBREVIATIONS

a., adj.	= adjective
A	= Copy of Manuscript <u>A 1</u> , made on paper
A 1	= Ola Manuscript of the Vesaturu-Dā-Sanne lent to me by the late Sir D.B.Jayatilaka
adv.	= adverb
Ap.	= Apabhramśa
AMg.	= Ardha-Māgadhī
AtJSn	= Aṭṭa-Jātaka-Sanne
B	= Ola Manuscript of the Vesaturu-Dā-Sanne, also lent to me by the late Sir D.B.Jayatilaka
C	= Palm-leaf Manuscript of the Vesaturu-Dā-Sanne belonging to the Colombo Museum Library
Caus.	= Causative
Comy.	= Commentary
Cf.	= <u>Confer</u> , compare
Ch.	= Chapter
DhpAGp	= Dhampiyā-Atuvā-Gāṭapadaya, edited by Sir D.B.Jayatilaka, 1933
Ed.	= Edition , edited by
EpZ	= Epigraphia Zeylanica
F	= Jātakatthavannanā (The Jātaka together with its commentary), edited by V.Fausboll, Volume VI , 1896
G	= Geiger, W. -- An Etymological Glossary of the Sinhalese Language, 1941
ib., ibid.	= <u>ibidem</u>
id.	= <u>idem</u>
J	= Jātakatthakathā, Part VII, edited by Widurapola Piyatissa Mahā Nāyaka Thero, 1939 (Simon Hewavitarane Bequest Series, Volume XLI)
JAGp	= Jātaka-Atuvā-Gāṭapadaya , edited by Sir D.B. Jayatilaka, 1943

KudSk	= Sanna sahita Kudu-Sika, edited by Harumalgoda Śrī Sumaṅgala Thera
M	= Pujāvaliya of Mayūrapāda Thera, Part I, edited by D.E-Hettiaratchi and D.C.Dissanayaka, 1936
n.	= note
nep.	= nepali
P.	= Pali (in linguistic discussions)
P.	= Fansiya-Panas-Jātaka-Pota, Edited by Munaṅginghe Appuhamy (Among the foot-notes of the Text)
p.	= page
Pk.	= Prakrit
pl.	= plural
p.p.	= past participle
pr.p.	= present participle
S	= But-Sarana, edited by W.Sorata Thera
Sk.	= Sanskrit
st.f.	= stem form
s.v.	= <u>sub verbo</u> , under the word
T	= Turner , R.L. -- A Comparative and Etymological Dictionary of the Nepali Language, 1931
vb.	= verb
Ved.	= Vedic
Vol.	= Volume

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I N T R O D U C T I O N

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The present edition of the Vesaturu-Dā-Sanne has been based on three Manuscripts : (1) A , a copy made on paper, of Palm-leaf Manuscript Al lent to me very kindly by the late Sir D.B.Jayatilaka, (2) B, a Palm-leaf Manuscript, also lent to me by Sir D.B.Jayatilaka, and (3) C, a Palm-leaf Manuscript belonging to the Colombo Museum Library and bearing the number A.M.13 in the Catalogue of Manuscripts of the Colombo Museum. In the last Manuscript C, which consists of three books, the present work runs into 67 Ola leaves from gha to ji .

My attention towards the Vesaturu-Dā-Sanne was drawn by the numerous references made to it, and by the high praises showered on it by Sir D.B.Jayatilaka during the time I was engaged in the compilation of the Sinhalese Dictionary of which he happened to be the First Editor-in-Chief. Although Sir D.B.Jayatilaka was very eager to prepare an edition of the Vesaturu-Dā-Gātapadaya, as he called the present work, his official duties, earlier as the Minister of Home Affairs and Leader of the Ceylon State Council, and later as the Representative of the Government of Ceylon in India , prevented him from fulfilling that desire which he cherished so dearly at heart. On his death, as a mark of respect towards Sir D.B.Jayatilaka under whom I have had the privilege of working for about six years, I made up

my mind to prepare a Critical Edition of the present work as it has not been published so far.

The First Palm-leaf Manuscript A was copied for me very carefully by Mr. A. P. Gunaratna of the Staff of the Sinhalese Dictionary about eight years ago. I compared the Manuscripts B and C with A, the copy of the Manuscript A, and prepared this edition. As I have not had access to the Manuscripts A and B ever since I returned them several years ago, my observations on those Manuscripts have to be confined to the notes I had taken down while consulting them. The Manuscript A, I believe, had been borrowed by Sir D. B. Jayatilaka from the Buddhist Temple at Pamburana in the Southern Province, and that Manuscript is undoubtedly the best of the three I have consulted. A seems to go back to one archetype, and B and C to another. The Palm leaves of the original Manuscript from which B has been copied seem to have been mixed up towards the latter half of the book, and in consequence the collation of that portion of B presented great difficulty. The readings in the concluding portions of the Manuscripts B and C, beginning from about § 648, differ so much from the readings in A that it has not been possible to record only the variant readings of those two Manuscripts, as had been done up to that place. I have had to record one after another, two sets of readings, one as found in A and the other as in B and C. It is difficult to state why the divergences

have been so great only in the concluding portion of the book. One might wonder whether the Archetype of B and C did not contain that portion, and that a separate Sanne has had to be written for those verses at the end.

Linguistically however, the concluding portions of B and C do not seem to be any later than the earlier portions of those Manuscripts.

The Title

The present work is, for the most part, a verbal paraphrase in Sinhalese or a Sanne of the Pali stanzas occurring in the Commentary of the Vessantara Jataka. It is admitted that the Pali verses constitute the Jātaka proper and that those verses are older than the prose commentary. Being a Sanne or a Sinhalese Paraphrase of the Pali Vessantara Jātaka, the present work can justly be called a Vessantara Jātaka Sanne or in Elu, Vesaturu-Dā-Sanne .

The three Manuscripts I have consulted differ in the titles they have given to the work. The Manuscript A concludes by saying "Vesaturu-Dā-Sannayayi" i.e., '(Thus concludes) the Vessantara-Jātaka-Sanne' . The Manuscripts B and C say in the Colophon: "Vesaturu-Gāthā-Padārthayi " i.e., '(Thus concludes) the Verbal Paraphrase of the stanzas of the Vessantara (Jātaka)'. The Manuscript C however, after making the above statement says further, in conclusion : "Vessantara-Jātaka-Attha-

Vaṇṇaṇa nitthita " i.e., 'The explanation of the meanings of the Vessantara Jātaka has been concluded' . Thus C agrees with Al in calling the work a 'Paraphrase of the Vessantara Jātaka' or 'Vesaturu-Dā-Sanne' .

The Venerable Totagamuvē Śrī Rāhula Thera who flourished during the 15th century, has consulted an old paraphrase of the stanzas of the Vessantara Jātaka and has given the following quotation from it in his Pañcikā-Pradīpaya (p. 115) :-

"Vesaturu-Dā-Gātha-Sanyayehi 'tōmara , adayatīyāyi kīhu' i.e., '(The Pali word) tomara has been explained in the Paraphrase of the stanzas of the Vessantara Jātaka as an adayatī (lance).' Although the identical quotation is not found in the present work, there is in it an extract, viz. "tomaraṅkusapāṇihi, adayatī hā akusu gat at āti" (§ 603), from which Śrī Rāhula has, in all probability, quoted the relevant portion leaving out the rest. It is quite likely that, by 'Vesaturu-Dā-Gāthā-Sanyaya' , Śrī Rāhula meant the present work, probably because it was concerned with explaining the verses in the Vessantara Jātaka, and also to differentiate it from other explanatory works dealing with the Vessantara Jātaka. As the verses constitute the old Vessantara Jātaka, a Paraphrase of the verses cannot but be a Paraphrase of the Vessantara Jātaka. Besides, two of the Manuscripts mentioned above call the present work a 'Sinhalese Paraphrase'

Paraphrase of the Vessantara Jātaka' or 'Vesaturu-Dā-Sannaya.'

An objection to calling the present work purely a 'Paraphrase of the verses of the Vessantara Jātaka' is that although it is meant primarily for explaining the verses of the Vessantara Jātaka, it comments on or explains, though not frequently, some extracts from the prose portion of the Vessantara Jātaka-Atthakathā or the Pali Commentary on the Vessantara Jātaka. One may wonder whether the extracts from the commentary in prose and their explanations are interpolations made in subsequent times. But the indebtedness of the author of the present work to the Pali Commentary, and the linguistic evidence prove beyond all doubt that the Pali extracts from the prose commentary and the explanations on them were as old as the rest of the book.

The authorship and date of the Vesaturu-Dā-Sanne

Many a Sinhalese author has been content to produce various literary works without revealing his or her identity. In consequence, we have to depend largely on internal evidence, and in its absence upon indirect external evidence. We do not know, who the authors of Sasa-Dā-Vata or of Muvadev-Dā-Vata were. The authorship of the Hansa-Sandesaya is very much open to controversy.

Hardly any thing is known of the authors of most of the Sannes and Gātapadas of Pali Canonical as well as post-canonical works, and also of various Sinhalese literary works. No Manuscript that I have seen, has mentioned anywhere any thing regarding the authorship of the Vesaturu-Dā-Sanne ; but on detailed examination, one notices that that work, whilst containing a stratum of old language which may date back to the early Polonnaruva or even the Anurādhapura times, is less Sanskritic than the Abhidharmāṛtha-Saṅgraha-Sannaya , Jātaka-Atuvā-Gātapadaya and other similar works belonging to the Polonnaruva period. It has been pointed out elsewhere (p.) that there is every possibility of the present work being older than the Jātaka-Atuvā-Gātapadaya. Hence the Vesaturu-Dā-Sannaya may be dated some where about the 12th century A.D

The Exegetical Literature in Sinhalese

There has been a wealth of exegetical literature in Sinhalese on the Buddhist Canonical works, the earliest and the most important of such works being the Helatuva¹ or the Sinhalese commentaries written by Mahinda. They gradually fell into disuse on account of the labours of the Commentator Buddhaghosa and finally disappeared. Although there is room to think that they

1. A long account of the Helatuva appears in the 'Early History of Buddhism in Ceylon' by E.W. Adikaram, 1946.

existed up to about the Dambadeniya times (13th century), actual references¹ to them, and quotations² from them, how-ever corrupt they be, are found at the latest, in the Dhampiyā-Atuvā-Gāṭapadaya, an exegetical work on the Pali Dhammapadatthakathā, said to have been written by King Kassapa V (10th century).

During the reign of King Buddhadasa (5th century A.D.) a monk called Dhammakathi³ is said to have rendered into Sinhalese the Buddhist Suttas belonging to the three Piṭakas. All those works too have been lost.

In subsequent times various works of an exegetical character have been produced. Nikāya-Saṅgrahavā⁴ a Sinhalese work belonging to the 14th century, says in summing up the literary activity from the time of Buddhaghosa until the time of its composition :-

1. Page 51 - line 21, 103-12, 24 , 105-26, 112-27, 115-29, 121-3, 31 , 132-10 .
2. 79-8, 136-16, 148-16, 149-13 . For a praise-worthy attempt at revising the corrupt readings of extracts from the Helatuvā and for reconstructing the original ones, see the Introduction to the Majjhima Nikāya Vol. I (Vidyālañkāra Tripiṭaka Series) 1946, by Y. Prajñārāma Thera .
3. See Cūla-Vamsa, Ch. XXXVII 175, and Catalogue of the Sinhalese Manuscripts in the British Museum by D.M. De Z. Wickremasinghe, 1900 , Introduction .
4. Edited by Simon de Silva, A.M. Gunasekara and W.F. Gunawardhana , 1922 pp. 22-23 .

"Yata kī Mahānāna raju davasa Buddhaghosa nam atuvācārya
mahāsthavirapādayan patan mē aturehi Buddhadatta-ya
Dharmapāla-ya Jotipāla-ya Ksēma-ya Dharmasī-ya Nanda-ya
Ānanda-ya Anuruddha-ya Upatisya-ya Buddharaksita-ya
Maudgalyāyana-ya yanādi vū acarya-mahāsthavirayan hā esē
ma ēka-śrutīn naika-sahasra-grantha-dhāranayata samartha
vū vajra-jnāna āti Śāriputra Mahāsvāmipādayan patan
Saṅgharaksita-ya Sumaṅgala-ya Vāgīśvara-ya Dharmakīrti-ya
Nāgasena-ya Ānanda-ya Vēdēha-ya Buddhapriya-ya Anavama-
darśi-ya yanādi mahāsthaviravarayō noyek tīkārthakathā
hā tat-praveśopāya vū aneka-prakāra dharma-prabandha hā
sanna gā gātapada piṭapat ādiya upadavā budungē paryāpti-
śāsanaya bābalavūha.

Esē-ma Ślokaśiddhārtha-ya Sāhitya-
Vilgammula-ya Anuruddha-ya Dīpaṅkara-ya Mayūrapāda-ya
Dharmasena-ya yanādi sthaviravarayan hā Śurapāda-ya
Dharmakīrtipāda-ya Dhīranāgapāla-ya Rājamurāri-ya
Kavirājasēkhara-ya Guruludāni-ya Āgamacakravarti-ya
Parākramapandita-ya Agrapandita-ya yanādi vū grhastha
pandita-janayō dharmānugata śloka-prabandha hā vicitrārtha
prakāśa vū sanna gātapada hā noyek dharma-vyākhyāna
ipadavūha. Ema vyākhyāna-mukha gena me-kal dakvā kālānurūpa
dharma-vyākhyāna upadavamin prājnavarayō budungē paryāpti-
śāsanaya babuluvamin sitiyāhumaya."

i.e., 'Between the time of Buddhaghosa, the Great Commentator who lived during the reign of King Mahānāma mentioned above, and the present, Venerable teachers like the Mahā-theras Buddhadatta, Dharmapāla, Jotipāla, Kṣema, Dharmasī, Nanda, Ānanda, Anuruddha, Upatisya, Buddhakṣita and Maudgalyāyana, and also the Great Elders such as Saṅgharāja Śārīputra, as sharp in intellect as a diamond and capable of committing to memory thousands of works (or Granthas) on but a single hearing, and others like Saṅgharakṣita, Sumaṅgala, Vāgīśvara, Dharmakīrti, Nāgasena, Ānanda, Vedeha, Buddhapriya and Anavamadarśi, illumined the teachings of the Buddha by producing various sub-commentaries, commentaries, various other religious treatises facilitating the study of the commentaries, Sannes, Gātapadas, Piṭapotas etc.

In like manner Theras like such as Śloka-siddhārtha, Sāhitya-Vilgamaṇḍala, Anuruddha, Dīpaṅkara Mayūrapāda and Dharmasena, and lay scholars like Śūrapāda, Dharmakīrtipāda, Dhīranāgapāla, Rājamurāri, Kavirājasekhara, Guruludāmi, Āgamacakravartī, Parākrama-paṇḍita and Agra-paṇḍita produced various religious treatises, paraphrases and glossaries discussing meanings and interpretations of great interest, and various other works of an exegetical character.

Men of learning, up to this day, have drawn upon those early exegetical works and have produced various explanatory works to suit their times and have

thus shed lustre on the teachings of the Buddha."

Although most of the above works have ~~disappeared~~ disappeared in course of time, they have often been ~~referred~~ referred to or have been quoted from.

Gāṭapada, Sanna and Pīṭa-pot

The extant exegetical literature in Sinhalese consists mainly of the Gāṭapadas, Pīṭa-potas, and Sannes. Among the Gāṭapadas or Glossarial works, the three most important works that have come down to us are: (1) the Dhampiyā-Atuvā-Gāṭapadaya¹ written during the 10th century, (2) the Jāṭaka-Atuvā-Gāṭapadaya² and (3) the Bodhi-Vamsa-Gāṭapadaya³, which two latter works are said to ~~not~~ date back to the Polonnaruwa times, i.e., about the 12th century A.D. Dhampiyā-Atuvā-Gāṭapadaya is a glossarial commentary on the Pali Dhammapadattakathā. Jāṭaka-Atuvā-Gāṭapadaya too is a similar work on the Pali Jāṭakatthakathā. Mahā-Bōdhi-Vamsa-Gāṭapadaya explains the difficulties in the Pali Mahā-Bōdhi-Vamsa.

Sri Rāhula Saṅgharāja, in his Pañcikā-Pradīpaya, refers to and sometimes quotes from, the following Gāṭapadas which evidently existed during his time (i.e., 15th century):-

-
1. Edited by Sir D.B. Jayatilaka, 1934. For an account of this book see JRAS (Ceylon Branch) XXXII No. 86, 1933 pp. 359-371.
 2. Edited by Sir D.B. Jayatilaka, 1943. For an account of this work see JRAS (Ceylon Branch) XXXVI No. 97, 1944 pp. 220-223.
 3. Ed. Sri Dharmārāma.

Khaṇḍahāla Jātaka Gāṭapadaya (i.e., a Glossary of the Khaṇḍahāla Jātaka -- p. 114), Ummāgga-Dā-Gāṭapadaya (i.e., a Glossary for the Ummagga Jātaka -- p. 114), Saunaka-Jātaka-Gāṭapadaya (i.e., a Glossary for the Sonaka Jātaka -- p. 115), Ruvan-Sūtra-Atuvā-Gāṭapadaya (i.e. a Glossary for the commentary of the Ratana Sutta -- p.115), Demala-Jātaka-Gāṭapadaya (i.e., a Tamil Glossary for the Pali Jātakas -- pp. 114, 115), Rūpasiddhi-Gāṭapadaya (i.e. a Glossary for the Pali Grammar Mahā-Rūpa-Siddhi -- pp. 67, 115), and Vinaya-Gāṭapadaya (i.e. a Glossary for the Vinaya -- p. 116).

There seem to have existed three old Gāṭapadas¹ in Sinhalese for the Pali commentary on Vinaya, viz. Mahā-Gaṇṭhipada, Majjhima-Gaṇṭhipada and Cūla-Gaṇṭhipada, and also another Gaṇṭhipada in Pali for the same.

1. Vinayatṭhakathāya sīhalabhāsāya yeva Mahā-Gaṇṭhipada Majjhima-Gaṇṭhipada Cūla-Gaṇṭhipada nāmāni tīni gaṇṭhipadāni ahesuṃ. Māgadha-bhāsāya'pi ekameva gaṇṭhipadamāsi. Vimati-Vinodanī -- Ed. B.Dhammādhāratissa Thera, 1935 Introduction p. iv).

"Tayo gaṇṭhipadā Cūla-Mahā-Majjhima-saṇṇitā

Laṅkāḍīpa-nivāsīhi-thereheva purā katā "

Sāsana-Vamsa-Dīpa .

Sāriputta Mahā-Thera says¹ towards the beginning of his Sārattha-dīpanī, the sub-commentary on Vinaya, that whenever he refers to the Mahā-Gaṇṭhipada or the Majjhima-Gaṇṭhipada or the Cūla-Gaṇṭhipada, the reference is always to the glossarial works in Sinhalese, and that when he refers simply to the Gaṇṭhipada the reference is invariably to the glossarial works in Pali.

The author of the Sārattha-dīpanī, in explaining the circumstances that led him to undertake the writing of that sub-commentary, says, at the very commencement of that work, that the exegetical works on Vinaya written by the scholars of early times cannot be understood by the bhikkhus everywhere because they have been written in Sinhalese. Certain writers who have begun with giving their explanations in Pali have, in due course, mixed up that language with others(-- chiefly Sinhalese).

1. "Sabbattha kenacīti vutte Vajirabuddhi-tīkākārenāti gaṇetabbam. Mahā-Gaṇṭhipade'ti vā Majjhima-Gaṇṭhipade'ti vā Cūla-Gaṇṭhipade'ti vā vutte sīhala-gaṇṭhipadesūti gaṇetabbam. Kevalam gaṇṭhipade'ti vutte Māgadhabhāsāya likhite gaṇṭhipade'ti gaṇetabbam." -- Sārattha-Dīpanī, Ed. Biharpola Devarakkhita Thera, 1914 p. 7.

There is also a mass of worthless (exegetical) literature which only tends to make obscure even the things that can be easily understood. Hence, as the people of different countries cannot grasp the sense (of Vinaya) on account of the defective nature of the extant exegetical literature, the author says that he will discard the language in which the explanations had so far been couched (viz. Sinhalese) and that he will extract what is best in those Sinhalese works and give his explanations clearly (in Pali)¹.

1. vinayatthakathāyāham līna-sāratthadīpanim
karissāmi suvinñeyyam paripunnāmanākulam
porāṇehi katam yantu līnatthassa pakāsanam
na tam sabbattha bhikkhūnam attham sādheti sabbaso
duvinñeyya sabhāvāya sīhalāya niruttiyā
ganthipadesu nekesu likhitam kiñci katthaci
māgadhikāya bhāsāya ārabhitvāpi kenaci
bhāsantarehi sammissam likhitam kiñcideva ca
asāra-ganthabhāro'pi tattheva bahu dissati
ākulam ca katam yattha suvinñeyyampi atthato
tato aparipunnena tādisenettha sabbaso
kathanattham vijānanti nānādesanivāsino
bhāsantaram tato hitvā sāramādāya sabbaso
anākulam karissāmi paripunṇa-vinicchayam "
- Sārattha-Dīpanī (beginning).

The extract referred to above shows what a wealth of Glossaries and other exegetical works on Vinaya existed in Sinhalese at the time of composition of the Sāratthadīpanī-Tīkā (12th century A.D.).

Two extracts said to have been quoted from an old Kaṅkhāvitaraṇī-Gāṭapadaya (i.e., a Glossarial work on Pali Kaṅkhāvitaraṇī) occur in the Kudusika-Sanne¹.

The two Gāṭapadas mentioned in the following extract from Kaṅkhāvitaraṇī-Piṭa-Pota² may ^{refer} ~~refer~~ either to two glossarial works -- one in Pali, and one in Sinhalese -- written for the Kaṅkhāvitaraṇī, or to two

1. Sanna sahita Kudu-Sika, Ed. Harunalgoda Śrī Sumangala, 1928, p. 129 verse 339 : " 'Phāṭikammaṇaṃ nāma samakam vā atirekam vā tadagghanakam' ē vaṭanaṃ mila hō vadaṃ dīma hō phāṭi-kamma nami. Mē māsi-putu ā saṅghaṭa demi yi kala guru-badu veyi. nobejiya-yutu. Saṅgini pirimājjini bāvini, me saji himiyanata vasegini gaṇinata demi yi kala guru biddi hotuju kepevata bejeyi vasegini gaṇiti vaṭi yi da vaki seyini karati dosa nāta ayapa vata bejeyi gata nolābeyi. Mē māsi-putu vasegini gaṇinata saṅghaṭa demi yi kī dosa nāti. Palani saṅgihi peremihi kiyayi kala guru-badi veyi' yānu Kaṅkhāvitaraṇī-Gāṭapadaya."

"Sāṃike apaloketvā yi bāvin himiyana kīyehi lati dos nāti, e-karuṇehi biki-saṅgini ayati vatuyehi lati dos nāti" yānu Kaṅkhāvitaraṇī-Gāṭapadaya. ibid. p.144 verse 365.

2. Ed. Kalukondayawe Pannasekhara Thera, 1936.

Gāṭapadas for Vinaya :-

"Nāma-matta-vasena vā, nāma-mātra-vaśayen hō 𑖦 ;

'nāma-matta-vasenāti pāṭho nāma-gotta-vasenāti likhanti'
yanu gāṭapadayi. Heḷu gāṭapadayehi da 'nāma-mattam' yi
gena'me-nam āvatā'yi artha gat'hu " (p. 39).

The Gāṭapadaya mentioned in :

"Āpatti ca, vyatikramayen avan āvāt nāmodu veyi. Me-mā
kīha Gāṭapadayehi'vītikkamenāpannāpatti nāman tassa
nāman! "

also from Kaṅkhā-Vitaranī-Piṭapota (p. 40), may be a
glossarial work either for the Pali Kaṅkhā-Vitaranī or
for another commentary on Vinaya.

The work referred to as the Aṭuvā-Gāṭapadaya
in :

Duṭṭhaṅca kilesa-sandūsitaṃ -- rāgādi kilesin
kiliṭṭivīnuyi duṭṭa namodu veyi. Thūlaṅca, asukhumam
anipunanti vuttam hoti -- mahat varadak heyin thūla
namodu veyi. Prajñāvagē siyum-bavak viśada-bavak ehi
nāti heyin asukhuma anipuna namodu veyi yanu Aṭuvā-
Gāṭapadayi." (Kaṅkhā-Vitaranī-Piṭapota , p. 26)

may be either a Glossarial work on Kaṅkhā-Vitaranī which
is itself a commentary on the Pātimokkha, or may be a
glossarial work on a Vinaya commentary such as is
referred to by 'Vinaya-Aṭuvā-Gāṭapada-Vivaranaya' on
page 32 of the Kaṅkhā-Vitaranī-Piṭapota.

Difference between Gātapada and Sanna

Although the glossarial works referred to above, are famous as Gātapadas (= Pali : ganthipada), it is sometimes -s very difficult to differentiate between the Gātapada, Sanna and Pitapot. The author of the Visuddhi-Mārga-Sanne¹ says : "Yam padayak'hugē arthaya durvijñeya vī-nam hē Ganthi-pada nami. Yamak'hugē abhiprāya durvijñeya-da hē Artha-pada nami "

i.e., That word or expression, of which the meaning cannot be understood easily, is called a Ganthipada . That word or expression, of which the sense or the idea sought to be conveyed, is difficult of comprehension, is called an Arthapada". Thus although 'Ganthipada' originally -y meant only those expressions or portions of a text, the meanings of which were obscure, in course of time those explanatory works which dealt with such difficult extracts or collections of them were themselves known in Pali as Ganthipada, and in Sinhalese as Gātapada .

Those works that explain any text word by word, or which are verbal paraphrases, are called Sannas .

Sometimes, possibly through confusion, a Gātapadaya is called a Sanne, as has been done at the end of the

Dhampiyā-Atuvā-Gātapadaya : Debisevājā Abhā-Salamevan Kasub maha-rajahu dahampiyā atuvāvata kala sanyayi i.e.,

1. Visuddhi-Mārgaya, Vol. V Ed. M.Dharmaratana, 1917

(This is) the Sanne of the commentary on the Dhammapada, written by the Great King Abhā-Salamevan Kasub, the son of the twice anointed Queen.'

Piṭa-pot

Pandit Kalukondayāwe Paññāsekhara Thera, in the Introduction to his Edition of the Kaṅkhāvitaraṇī-Piṭa-pota¹, says :

"Piṭapota yana nānaya mātr-bhāṣāvakin anūdita granthaya-kata vyavahāra kirīma ucita-bava penetudu mehi nam granthipada-vivaraṇayakata vadā kiyayutu viśeṣayak nopē. Meya (i.e., Kaṅkhāvitaraṇī-Piṭapota) hā Nāmarūpa-Samāsaya piḷibaṇḍa vū Sili-Piṭipata hāra anak piṭapotak apa visin nodaknā-ladi. Nāma-mātraya pavā no-da asana-ladi. Sili-piṭapata vanāhi Nāmarūpa-Samāsaya piḷibaṇḍa padānupadika vyākhyāvaki. E-heyin sannayata-da piṭapata yana nānaya aviśeṣayen vyavahāra kala-bava penē. Meyata piṭapota yana nānaya vyavahāra karana-laddē kavara heyakindāyi sitiya-yutuya ."

i.e., 'Although it seems to be appropriate to use the term Piṭa-pota for any work translated from (Pali or Sanskrit or such other) parent language, the present book (viz. the Kaṅkhāvitaraṇī-Piṭapota) seems to be hardly different from a Gāṭapadaya or a glossarial work. I have

1. Edition 1936 --- Introduction.

not seen or even heard of any other Piṭapota besides the present text and the Sili-Piṭipata connected with the Nāmarūpa-Samāsaya. The Sili-Piṭipata is a word for word paraphrase of the Nāmarūpa-Samāsaya. Hence the term 'Piṭapata' seems to have been used without any distinction even for a Sanne. Why the present work has been called a 'Piṭapata' needs further investigation.'

It should be noted that in accordance with the above statement of Pannāsekhara Thero, a Sanne could also be called a Piṭapata.

Pandit Kōḍagoḍa Nānāloka Thera, the Principal of the Vidyācandra Pirivena, Ahangama, thinks that the term 'Piṭa-pota' admits of a different explanation. He says¹: "The word piṭa which is an inherited form of Sk. prṣṭha, has acquired in Sinhalese the values 'other, different, foreign etc.' as in piṭa-rata (another land, foreign country), piṭa-sakvala (another world-system) etc. In Sinhalese usage piṭa-pata is a copy made of an original document, and piṭapat-kirīma is 'copying or writing in a different sheet of paper, or on a different leaf what is found in the original document'². But Piṭapata meaning 'a copy' should not be confused with Piṭa-pota, which refers to an ancient practice among the scribes who wrote Ola Manuscripts. Sometimes a Glossary or Paraphrase or other explanatory notes, intended to facilitate the study of a particular text, were added to

1. In a personal letter to me.

2. It may also mean 'translating' or 'making a copy of an original, or giving a version of it, in a different language'.

it at the end, or immediately after it, so that both the text and the notes happened to be attached or bound together. Thus the Pota or the work which happened to be immediately outside the body of the main text was called a Pita-Pota." Pandit Nānāloka says further that he has seen several pita-potas of this description bound together with the main works.

Thus in accordance with the statements of both Pandit Paññāseṭhara and Pandit Nānāloka, nothing prevents a Pita-Pota from being a Gāṭapadaya or a Sanne or any other work of an explanatory character.

Although Pita-Pota (literally 'an extraneous work') and Pita-Pata (copy) were different in origin, in course of time pita-pota itself was known also as a pita-pata, or even as a pitī-pata. Thus the three terms Pita-pota, Pita-pata and Pitī-pata seem to have been used indiscriminately, and there seems to have been a large number of such works as Kaṅkhā-Vitaranī-Piṭapota, Nāmarūpa-Samāsaya pilibāṇḍa Sili-Piṭapata , Rūpasiddhi-Piṭapata , and Kasayin-Pitipat¹.

The name Sili-Piṭapata calls for some explanation. That work may have been known by that name because it explains, in brief, the teachings of the Nāmarūpa-Paricchedaya of Anuruddha Thera². 'Sili' or better 'Sili' may be a Taddhita or a derivative from sulu meaning 'small' . Thus 'Sili-Piṭapata' may mean

1. See Pañcika-Pradīpaya p. 115.

2. I am thankful to Rev. M. Indasara for having suggested this meaning to me.

a 'small Hand-book' or 'short notes'. The author of the Viśuddhi-Mārga-Sannaya¹ also mentions in his work a Sili-Sannaya which seems to be entirely different from the Sili-Piṭapata referred to above.

"Maṇḍalaṃ karontassa, (kaṇṇa-bhājanādiyeḥi) vāṭa-rēkhā helannahugē ; (sāt'hi māḍili helanuvā yānu Sili'sannayi" (p. 369) ; "Sili-sanyayehi vanāhi yam yam kaṣiṇālanbanayeka" (p. 401 --- wrongly numbered 311 for the second time)

Sanna or Sanne or Sanya

All the Sannes said to have been written for the Sūtra Piṭaka by a monk called Dhammakathi during the reign of King Buddhadāsa have disappeared completely. Even among the later ones, it is very difficult to state definitely which Sannes go back to the Anurādhapura period. A few of the old Sannes extant now belong to the Polonnaruva period (12th century); but most of them seem to have been written during the Dambadeniya times (13th century) or thereabouts. Even after the 13th century quite a large number of Sannes were produced, and they are being written even today.

The Abhidharmāṛtha-Saṅgraha-Sannaya , written by Saṅgharāja Śārīputra to facilitate the study of the Pali Abhidhammattha-Saṅgaha of Anuruddha Thera, is an important Sanne quite representative of the mixed Sanskrit style typical of the Polonnaruva period.

1. Ed. K. Dhammaratana Thera, Vol. II 1929, p. 369, p.401

Several Sannes which were possibly older than the Abhidharmāṛtha-Saṅgraha-Sannaya have been referred to in various literary works. But those Sannes have not come down to us. References to and quotations from a Vinaya-Sannaya are made in the Kudusika-Sannaya¹ and the Kaṅkhā-Vitaranī-Piṭapota². To cite a few passages from it :-

"Nati vat lāvātu sātadaṇḍudu dabaridu aṇḍun-nāliju noma vaṭi yet yanu Vinaya Sanyayi" (Kudu-Sika-Sannaya p. 74 ver. 194) ; "Mājabinde vilitulu koṭa baṇḍut noma vaṭi. Ek vilitulu bānin mähina puna punā sisārā baṇḍut vanāhi vaṭi yanu Vinaya-Sanyayi" (ibid. p. 93 ver. 241) ; "Hiṇḍinā ādi kalahot saṭhanin ek ṭhanek biṇḍā giyā veyi yū tāni yanu Vinaya-Sanyayi" (Kaṅkhāvitaranī-Piṭapota p. 49) ; "Vasala ikmīmen mā paciti veyi yeti. Vasala no-ikma digin gehi hiṇḍut dos nātāyi yet yana mē Vinaya-Sannayehi kīvā-da bāliya-yutu" (ibid. p. 90).

The Kudu-Sika-Sannaya, in a number of places,³ refers to and quotes from an Atuvā-Sanyaya. The Kaṅkhāvitaranī-Piṭapota (p. 65) too, in explaining a passage which it cites from the Vajirabuddhi-Tīkā, says :-

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1. Ed. Harumalgoda Srī Sumaṅgala Thera, 1928 : Verses 9 (p. 5); 40, 56 (p. 24), 62, 90 (p. 36), 94, 100 (p. 40), 121, 194, 241 (pp. 93-94), 245 (twice), 266, 270, 274, 276, 326, 342 (p. 130), 348 (p. 134), 436 (p. 189).
 2. Ed. K. Paṇṇāsekharā Thera, 1936 : pp. 49, 90, 106, 127.
 3. Verses : 115 (p. 45), 140, 245, 247, 307, 341.

"Atuvā-Sanyayehi vatvāva kātābbam kī bāvin" (i.e., as 'vatvāva kātābbam' has been stated in the Atuvā-Sanyaya). On examining the references made to the Atuvā-Sanyaya, one is inclined to think that the work spoken of may be a Vinaya-Atuvā-Sannaya or an old Sanne of the Commentary on Vinaya.

The Kuḍu-sika-Sannaya, written somewhere towards the close of the Daṁbadeṇiya period¹ refers, in a number of instances², to a Purāṇa Kuḍusika-Sannaya or an older Sanne of Pali Khudda-Sikkhā. Judging by linguistic evidence, one cannot but conclude that that work is as old as the Anurādhapura times (i.e., prior to the 11th century). A few extracts will demonstrate this :-

"Govanāsīmatīye ekipaki vasā māḍili ātihoti hiki parāli ātihoti parālimatiyehi eki-deni āmihoti nannami noveyi yanu mehi Sanyayi" (Kuḍusika-Sanne p. 61 ver. 152) ;

"Bhattagge ca, bat-āgehi-ju veherehi divayi pirivesana tānhi ev bojunu-halhi ev yanu mehi Sanyayi" (ibid. p.76 ver. 198) ; "Bhisihi ōnata anujati patvana kī eva pamana ikita-hoti koṭṭa-kanvayi nikata nolābeyi yam kavari eva pamanihima karanī yanu mehi Sanyayi" (ibid. p.78 ver. 201)

1. The Kuḍusika-Sannaya contains a few quotations (41 p. 18, 271, 245 p. 95) from the Vanavinisa-Sanyaya called also Nissandeha, and said to have been written by King Parākramabāhu II. Hence the Kuḍusika-Sannaya cannot be older than Vanavinisa-Sanyaya.

2. Verses : 56 (p. 24), 84, 106, 141, 152, 189(p. 73), 198 (p. 76), 201 (p. 78), 281, 324 .

Thus two Sannes seem to have been written in Sinhalese for the Pali Khudda-Sikkhā ---- the Older Sanne from which only some quotations have been preserved to us, and the later Sanne edited by Harumalgoda Śrī Sumaṅgala Thera.

An Old Sanne may have been written for the Mūla-Sikkhā as well. M. Sirisaddharmācariya Nānindāsabha Thera who wrote a New Sanne¹ for the Mūla-Sikkhā states in the Introduction to his work that there is an old Sanne for the Mūla-Sikkhā, and that as its language is very old and is difficult to be understood, he is writing a New Sanne. To give the reader an idea of the language found in the Old Sanne, Thera Nānindāsabha cites a few specimens from it. One finds that all those passages quoted are from the Sikha-Valāṇḍa. Certain Manuscripts of the Sikha-valāṇḍa-a bear the title 'Mul-Sika' and in fact, Dr. M.D. Ratnasuriya, who has made a careful study of this Text², is of opinion that the correct title of that work should be Mul-Sika and not Sikha-Valāṇḍa. As the subject-matter dealt with in this work is much the same as that of Mūla-Sikkhā, it is quite likely that the Old Sanne of Mūla-Sikkhā referred to by Nānindāsabha Thera is none other than the Sikha-Valāṇḍa .

1. By Mātara Sirisaddhammācariya Nānindāsabha Thera, 1887.

2. See his Thesis submitted for the degree of Ph.D. of the University of London.

Four extracts¹ said to have been quoted from Vijamvatāra-Sannaya or Vijam-Avatāra-Sannaya, an Old Sanne of Pali Abhidhammāvatāra by Buddhadatta Thera, are found in the Visuddhimārga-Sannaya of Parākramabāhu II. The following is a specimen :-

"Āghāta yānu jānā tumahāta vajinā evi tumā jānāhata bajanā evi jānā~~janāhata~~ jānāhata-ma vadanā evi agā yānu Vijam-Avatāra-Sannayi " (Visuddhi-Mārgaya, Ed. M. Dharmaratana Vol. V 1917 p. 189).

An older Sanne of Visuddhi-Magga, called Sili-Sannaya ~~ya~~ -ya is mentioned several times² in the Visuddhi-mārga-Sannaya of Parākramabāhu II. The following quotation from the Sili-Sannaya will give the reader an idea of the nature of that work :-

'Dr̥ṣṭiya eki-ekī dharmayanudu nitya-ya sukha-yayi viparyāsa grahanava vāṭama diṭṭhi-vipiyutuva kumata no-upaddi yat : 'balalu bāvin diṭṭhi-bala meva niyata visin pat kap gāti vana bāvin man-bala meva arahat-maga r̥ju bāvin esēyin de-jene-ju bala vu bāvin ek sita upadiya yet yānu Sili-Sannayi.' (Part V p. 199)

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1. Visuddhi-Mārgaya, Ed. M. Dharmaratna, V 1917, pp. 189 (in two places), 190, 197.
 2. Ed. Kamburupitiye Dhammaratana Thera, II 1929 p. 369, p. 401 ; Ed. M. Dharmaratna V 1917 p. 199.

Of all the Sannes referred to in the Viśuddhi-mārga-Sannaya of Parākramabāhu II the most important one seems to be a still older Sanne of the Visuddhimagga itself. One might wonder why King Parākramabāhu II should have considered it necessary to write a fresh Sanne for the Visuddhimagga when there was a large Sanne for it already existing. The Sanne of Parākramabāhu II quotes profusely from the older Sanne, and says very often¹ after stating a certain view on any subject : 'This is the idea sought to be conveyed by the Tīkā . But as for the Old Sanne, the view expressed is such and such! Thus while the Sanne of Parākramabāhu II and the Pali Tīkā share the same views, both of them differ nearly always from the views expressed by the Older Sanne.

Pandit Paravāhāra Vajirañāna Thera who edited the First Part of the Viśuddhimārga-Sannaya says in his Introduction to that work :-

" Mē tīkāvaṭa (viz. Paramatthamañjūsāvaṭa) pera Viśuddhi-mārgaya piḷibaṇḍa siṃhala vyākhyānayaḥ tubū bava-da eya Abhayagiri Jētavana nikāyikayangē matāntara-saṃkalanayen dūṣitava artha-sampattiyeṇ paribāhirava tubū heyin

1. Viśuddhi-mārgaya, Ed. M.Dharmaratna, Vol. II 1895, pp. 721, 752, 768, 840, 982; Vol. IV 1909 p. 221 ; Vol. V 1917 pp. 55, 61, 154, 294; Vol. VI 1926 p. 312.

yathārthābōdhayehi notaram vūyen naṣṭapraya vū bava-da
 me tīkā-Sanna-dek'hi-ma penena kēcivāda valin pāhādili vē"
 (p. ii). i.e., ' From the Kecivādas mentioned in both the
Visuddhimagga-Tīkā and in the Visuddhimārga-Sannaya (of
Parākramabāhu II) it becomes quite clear that there was
 an explanatory work in Sinhalese on the Visuddhimagga ,
 much older than the Visuddhimagga Tīkā, and that it had
 disappeared in course of time, as it had failed to convey
 the real significance (of the original text) because it
 had been rendered impure by having absorbed into itself
 the views of the Abhayagiri and the Jetavana ^{sects} ~~sects~~.

Visuddhimagga was a tower of strength for the
Mahāvihāra sect. In propounding the views embodied in the
Visuddhimagga, Buddhaghosa sometimes disagrees with or
 criticizes the views held by certain Schools or Scholars.
 When he states "Some hold such and such a view" or "Some
 have said thus", it is not always easy to ascertain whom
 he referred to by 'Some'. Besides the assistance given
 by the Visuddhimagga Tīkā in the identification of the
 different Schools and Scholars referred to, the Visuddhi-
mārga-Sannaya too furnishes a certain amount of valuable
 material. Thus :-

"Keci pana, Abhayagirivāssō vanāhi¹" i.e., 'As for the
 Abhayagirivāsins' (Visuddhimārgaya , Ed. M.Dharmaratna, II
 p. 970) ; "Keci, Abhayagirivāsīhu" (ibid. IV p. 374) ;

 1. "Kecīti Uttaravihāravāsike sandhāyāha" Visuddhimagga
Tīkā, Ed. Morontuḍuvē Dhammānanda Thera, 1928 I p.256.

"Keci ~~ti~~ yī idin Abhayagirivasīhu abhipreta vū nam"
 i.e., 'If by Some the Abhayagirivāsins were intended'
 (IV p. 375) ; "Keci yannen Mahāsaṅghikayan kerehi
 samahara ācāryavaruyi. Ovun aturen Sudhamnācārya
 paksayehi āttavun mesē kiyat" & i.e., 'Some' refers to
 certain teachers among the Mahāsaṅghikas. Among them too
 the followers of the teacher Sudhamma state as follows'
 (V p. 56) ; "Apare, Abhayagirivāssō" (IV p. 57) ; "Te,
 ē Sudhamma-Abhayagiri-vāsi dedena" (ibid.) ; "Ekacce
 yānu Upatissya sthāvirayan sandahā kīhu. Ovun visin
 tamangē Vimuktimārgayehi esē¹ kīyanaladi " i.e., Ekacce
 has been said with reference to Upatissa Thera. He has
 stated in that manner in his Vimuttimaggā." (II p. 264);
 "Ācariyānam adhippāyo, Rēvatācāryādīngē abhprāyayi "
 'That is the view held by the Teacher Revata and others'
 (VI p. 149).

The numerous quotations found in the Viśuddhi-
 mārga-Sannaya of Parākramabāhu II from the older Sanne
 now lost, will show the diverse nature of the views held
 by different Buddhist Schools on matters of doctrine.
 To enable the student to form an opinion of the
 language and style of the Older Sanne of the Viśuddhi-
 magga, a few quotations from it may be given :-

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1. "Ekacce'ti Upatissattheram sandhāyāha . Tena hi
 Vimuttimagge tathā vuttam " (ibid. p. 103).

"Sanyayehi 'kilesi-mutu saṅḁvineni ē ki-saṅḁvi ātiyahāyi kīhu" (II p. 386) ; "Taṃ vācam appahāya, mahana gōyumā anatirehi uturu-minisi dhamineniti yana tepli topayayi yānu Sanyayi" (IV p. 350)

For those who are interested in making a more detailed study of the Older Saṅḁ, the following references to it made in the Saṅḁ¹ of Parākramabāhu II will prove helpful :-

Vol. I (Ed. P.Vajiraṇa Thera , 1927) pp. 23, 26, 27, 105(twice), 107, 132; Vol. II (Ed. K.Dhammaratana Thera, 1929) 226, 263, 271, 272, 279, 320, 338, 355, 359, 367, 381, 386, 390, 416, 422, 456, 465, 468, 474, 482, 492, Vol. II (Ed. M. Dharmaratna, 1895) 721 (twice), 728, 751, 752, 758 (twice), 765, 766, 768 (twice), 769, 791, 797 (twice), 840, 841, 844, 918, 922, 924, 978, 981, 982, 983, 987, 1000, 1035 (twice), 1040, 1050, 1051, 1056 ; Vol. III (Ed. M.Dharmaratna , 1909) 13, 24, 35, 202, 205, 221, 222, 223, 224, 226, 227 (twice), 228, 253, 254, 259, 283 (twice), 291, 292, 300-301, 301, 304 (twice), 321, 322, 324, 325 (twice), 325-326, 347, 347-348, 350 (thrice) 351 (twice), 352 (twice), 372, 372-373, 373, 374-375, 378 (twice) ; Vol. V (Ed. M.Dharmaratna, 1917) 4, 5 (four times), 18 (twice), 19, 24, 39, 52 (twice), 55, 57, 60, 61 (thrice), 67, 70, 135, 137, 145, 150, 151, 154, 186, 187, 188, 189, 190, 192, 193, 194, 195, 196 (twice), 197 (twice), 198 (twice), 199, 200, 201 (thrice), 233 (thrice)

1. This work has run so far into Seven Volumes or Parts. The last three Chapters are still in Manuscript,

234 (thrice), 235, 238, 255, 258, 274, 276, 277, 293, 294 (twice), 298 ; Vol. VI (Ed. Gāllē Sumanasāra Thera, 1926) 15 (thrice), 18, 20, 21, 23, 25-26, 26, 26-27, 27, 28 (four times), 29 (thrice), 30 (twice), 31, 38, 39, 40, 43, 44 (twice), 53, 112, 113, 115, 117, 119, 125 (twice), 128, 128-129, 129, 130, 133, 134, 135, 138 (four times), 139, 140 (twice), 143, 146, 147, 148, 150, 151, 156, 163 (twice), 166, 167, 172 (twice), 174 (twice), 176, 281, 290, 291, 294, 300, 301, 303, 305, 309, 312 ; Vol. VII (Ed. Vāboda Saṅgharatana, 1946) 34 (Sanya-tīkavehi), 56, 65, 69, 213, 233.

The Viśuddhimārga-Sanne of Parākramabāhu II contains also quotations from various Sanskrit Buddhist works like the Abhidharma-Kosaya, Ārya-Satyāvatāraya, Jñeyasampatti-Tīkāva, and its Bhāṣya. Sometimes the author cites extracts from various works without mentioning either the names of those works or of their authors. Occasionally quotations are given with the names of their authors like Jōtipāla Mahāsvāmin, Dīghanāgapāda, Nāgabōdhi-sthavira and Rāhulapāda. Thus the Viśuddhimārga-Sanne shows what an extensive Buddhist literature in Sanskrit was accessible to its author during the 13th century. Through the quotations made from various grammatical works, one can also ascertain the systems of Pali and Sanskrit Grammar in vogue in Ceylon during that time.

The Vana-Vinisa-Sannaya, also ascribed to King Parākramabāhu II, seems to be older than his Viśuddhimārga-Sannaya. Towards the commencement of the Viśuddhimārga-Sannaya¹ the author says :

"Metekin saṁjñādyartha-pañcakaya saṅkṣepayen vyākhyātaya.

Vistarārthīn visin Vanavinisata lī Nissandeha nam Sanyaya balā datayutu." i.e., 'The five requirements expected of a book have thus been outlined. Those who are desirous of learning further details should read the Vana-Vinisa-Sanne called also Nissandeha.'

Although that work has perished, books like Kudu-Sika-Sannaya² and Kaṅkhāvitaranī-Piṭapota³ contain a number of quotations from it.

Kaṅkhāvitaranī-Piṭapota refers on page 97 to an Old Kaṅkhāvitaranī-Sanyaya. It also gives a quotation on page 106 from that Sanne:-

"Sīhala-dīpe pāda-gaṇṇanako, sīhala-dvīpayehi pas-nāliyak diya gannā atalaya ; 'Pāda nam Magadha-ratāhi lāsuyeni lahasu mat ganiyi' yānu Kaṅkhāvitaranī-Sanyayi".

The work referred to as the 'Sinhalese Kaṅkhāvitaranī' in the Kaṅkhāvitaranī-Piṭapota :

"Sūci, panhiṇḍaya yānu Melu Kaṅkhāvitaranī-yi" (p. 107)

1. Ed. P.Vajirañāna Thera, Vol. I 1927 p. 3.

2. Verses : 41 (p. 18), 271, 245 (p. 95).

3. Page 83, 131 .

may, in all probability, be the Kaṅkhā-Vitaranī-Sanyaya itself. As this old Sanyaya had, in course of time, disappeared, a New Sanne for the Kaṅkhā-Vitaranī, called Kaṅkhā-Vitaranī-Visituru-Sannaya or Sandēhaghātinī¹ was written by a Thera called M.Dhammādhāra.

The Sannes written for the old Sinhalese ~~work~~ works like Siyabas-Lakara , Sasa-Dā-Vata, Muvadev-Dā-Vata, ~~Kav-Silu-Mina~~ Kav-Silu-Mina and the Grammar Sidat-Saṅgarāva are also considered old Sannes. An account of the Sannes on Jātakas, like the Ata-Dā-Sannaya, Vesaturu-Dā-Sannaya and Jātika-Gāthā-Sannaya appears elsewhere in this Introduction.

There are numerous Sannes of Pali Suttas like the Mahā-Parinirvāṇa-Sūtra-Sannaya , Brahmajāla-Sūtra-Sannaya and the Vammika-Sūtra-Sannaya which go back to the Daṁbadeṇiya times (i.e., 13th century) or thereabouts. The Dhammapada-Purāṇa-Sannaya and the Sūtra-Nipāta-Sannaya may be as old as the above Sannes. The Jina-Carita-Sannaya may be still older.

The Mahā-Rūpa-Siddhi-Sannaya² written by an unknown author on the Pali Grammar Maha-Rūpasiddhi of Coliya Buddhappiya Thera is also an important old Sanne, although its date cannot be determined precisely.

1. Part I, printed at Meruḍanodaya Press, Ratmalana, 1912.

2. Ed. Dehigaspē Paṇṇāsāra Thera, Homagama, 1927.

Another later Sanne called Sandēha-Vighātinī¹ was also written for the Mahā-Rūpasiddhi, which however does not go beyond the Chapter on Kāraṅkas.

The explanatory works written for the Pali Grammar Bālāvatāra which is very popular in Ceylon are :-

1. Gaḍalādeni-Sannaya² written during the Gampola period, i.e. about the 14th century.
2. Okāṇḍapola-Sannaya³ or Iiyana-Sannaya or Paḍasiddhi-Sannaya written by a monk called Dhammajoti of Okāṇḍapola Vihāra.
3. Balana-Sannaya⁴ explaining the Bālāvatāra verbatim
4. Bālāvatāra-Sūtra-Saṅgrahava⁴ explaining in a simplified form the grammatical aphorisms of Bālāvatāra and written by a monk called Siṭṭināmaluvē Dhammajoti, a pupil of Vālivīṭa Saranaṅkara Saṅgharāja, and
5. Suganthisāra⁵ written by an unknown author in order to facilitate the understanding of the more difficult problems of Bālāvatāra.

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1. Ed. Baddēgama Kīrti Śrī Dhammaratana, Weligama, 1936.
 2. Ed. Māgallāgoda Paṇṇātissa Thera, Weligama, 1930.
 3. Ed. Baddēgama Kīrti Śrī Dhammaratana Thera, Weligama, 1927.
 4. See Introduction to Okāṇḍapola Sannaya (p. ii) by Kīrti Śrī Dhammaratana Thera.
 5. Ed. Kahavē Śrī Ratanasāra Thera, 1905.

The Pada-Sādhana-Sanyaya¹ of Thera Vanaratana Ānanda, written as an aid to the study of the Pali Grammar Moggallāna Vyākaraṇa, is a Sanna of the Moggallāyana Saddattha-Ratanākara or the Pada-Sādhana of Piyadassi Thera, an immediate pupil of Moggallāna himself. Virita-Sanyaya² is another important work explaining the vr̥ttis for the Sūtras of Moggallāna Vyākaraṇa .

lexical
The Pali ~~lexicographical~~ work Abhidhānappadīpikā has an old Sanna for it called the Abhidhānappadīpikā-Sannaya³ . The Sanskrit lexical work Amarakośa too has two old Sannes , ---- one not yet published and going back to about the Polonnaruva times, and the other edited and published by Pandit Bātuvantudāve.

The Sanskrit works like the Jānakī-Haraṇa , Kāvya-darsa and Meghadūta also have old Sannes written for them. The Sannes of Sūrya-Śataka, Anuruddha-Śataka and Bhakti-Śataka too are several centuries old.

Among the Sannes produced during the Kandy period (i.e., about the 18th century) special mention may be made of :-

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- Thera
1. Ed. L.Śrī Dhammānanda, 1932.
 2. Moggallāna-Vyākaraṇa-Virita-Sanyaya, Ed. L.Śrī Dhammānanda, 1927.
 3. Ed. Totaganuvē Paññāmolitissa Thera, 1895.

1. Bhesajja-Manjūsā-Sannaya written at the request of King Vīraparākrama-Narēndrasimha by Vālivita Saranaṅkara Saṅgharāja for the Pali Medical work Bhesajja-Manjūsā,
2. Madhurārtha-Prakāśinī or the Mahā-Bōdhi-Vamsa-Sannaya written by Saranaṅkara Saṅgharāja himself for the Pali Mahā-Bōdhi-Vamsa,
3. Sārārtha-Dīpanī or Satara-Banavara-Sannaya written by the same author, for Pali Catu-Bhānavāra, and the
4. Mahā-Satipatṭhāna-Sūtra-Sannaya .

Among the Sinhalese works of an exegetical character, besides the Gāṭapadas, Piṭapotas and Sannes, the Dharmapradīpikāva and Pañcika-Pradīpaya rank foremost in importance. Gurulugōmi who was probably not satisfied with the light thrown on Pali Mahā-Bōdhi-Vamsa by its old Gāṭapadaya, wrote in his Dharma-Pradīpikāva, detailed explanations for the difficult portions of the Pali text. Dharma-Pradīpikāva, no doubt, bears testimony to the wide acquaintance Gurulugōmi had with the literatures of both Pali and Sanskrit.

Śrī Rāhula Saṅgharāja who lived during the Kōṭṭe period (15th century) wrote, besides several literary works, the Pañcika-Pradīpaya, an explanatory work on the Pañcika for Moggallāna's Pali Grammar. It is a very learned work written in highly Sanskritized Sinhalese. From the numerous references to and quotations from the grammatical and other works in Sinhalese, Pali, Prakrit,

Sanskrit and Tamil, found in the Pañcika-Pradīpaya, one can get a clear idea of the nature of the library a Sinhalese scholar must have had during the 15th century.

THE VALUE OF THE EXEGETICAL LITERATURE

The exegetical works in Sinhalese, though primarily explanatory in character, are not devoid of literary merits. Their very nature demands that they, particularly the Gāṭapadas, should consist of disconnected phrases and sentences rather than continuous passages. Hence one should look more for the value of the contents than for beauties of diction or excellences of style in them.

The Sinhalese exegetical works, whilst explaining various difficulties, grammatical, doctrinal etc., in Pali Sanskrit and other works, have preserved for us a wealth of traditional interpretations of very great value. Although some of those traditional explanations of terms are to be found in Tīkāś etc., some of them, at least, would have been lost to us completely, had they not been preserved in the old Sinhalese exegetical works.

The Pali term saṅku-patha has been explained in the Pali Text Society's Pali Dictionary as "a path full of stakes and sticks". Maung Tin too, in his 'Path of Purity' (III p. 351) translates saṅku-patha as a "path rough with stakes". But the author of the Viśuddhi-Mārga-

Sannaya¹ says :-

"Aja-patha nam eluvan visin yā-hāki maṅga ; saṅku-patha nam detili mattheni avuluvā ihi elbā nāṅga-yutu maṅgi". i.e., 'An aja-patha is a path (broad enough) for a goat to pass along ; saṅku-patha is a path along which one should climb, hanging on to hooks fixed (to objects) above' . This traditional meaning of saṅku-patha is quite in accordance with the explanation found in the Visuddhi-magga-Tīkā² :- "saṅkū laggāpetvā te ālambitvā gamanamaggo"

The compound satthi-hāyana has been explained in the Pali Text Society's Dictionary as " sixty years old (of elephants)" . But Vesaturu-Dā-Sanne (§ 76) explains that term as "sātin hena-sulu mada āti". i.e., 'with vigour of body declining ~~in~~ in the ~~sixty~~ sixtieth year' or 'remaining youthful up to the age of sixty' .

The term ariya-vasa (= Pali ariya-vāsa) occurring in several inscriptions³ as well as literary works, had long been a subject of much discussion⁴. Dr. S.Paranavitana, in attempting to explain the term, says :-

"Ariyavasa may be derived from Pali ariyavāsa, ariyavāsa, or ariyavassa . The first of these means 'holy dwelling' and this meaning is scarcely suitable in the context in which it is used in the present record. The word ariyavāsa

1. Ed. M. Dharmaratna , Vol. III Ch. IX p. 34 .

2. My thanks are due to Prof. Helmer Smith for having provided me with this information. See also his notes in the Sadda-Nīti .

3. Epigraphia Zeylanica III 177 lines 4-5, 250 line 3.

4. For a valuable discussion of this term, see ' The Significance of Arīyavāsa ' by W.Rahula, University of Ceylon Review, April 1943 pp. 59-68 .

occurs in the 38th verse of the 36th chapter of the Mahāvamsa : Ariyavamsa-kathāthāne Laṅkādiṭṭhe'khile pi ca dānā-
dāna-vatṭam patthapesi saddhamme gāravena so .

'For the occasions when the Ariyavamsa was read he decreed over the whole island a regular giving of alms, from reverence to the true doctrine' . Prof. Geiger thinks that the ariyavamsa mentioned in this stanza was a book containing the life-histories of men eminent in the Buddhist Church. The Rasavāhinī also testifies to the fact that a sermon called the ariyavamsa was delivered once a year in some monasteries of Ceylon. In the third story of the second part of that book, we read : "Sīhaladīpe mahāganē
anekabhikkhusatāvāso Mahāvāpivihāro nāma ahosi. Tasmim
kāle tattha anusamvaccharam ariyavamsa-dhammadesanā
pavattati . (In Mahāgāma in the island of Ceylon, there was a monastery, named Mahāvāpi, which was the dwelling place of many hundreds of monks. At that time, the religious discourse named the Ariyavamsa was delivered there every year'.) According to this statement, the Ariyavamsa was publicly read once every year ; and our inscription also tells us that the ariyavasa ceremony was performed at the Mahisapavata monastery once every year during the rainy season. The verb vaṭavi occurring after ariyavasa in line 4 is in agreement with pavattati used in this connection in the Rasavāhinī. But in line 16, the verb karana occurring after ariyavasa is inappropriate if the public recital of a sacred text is meant.

Besides, it is mentioned in the same place that the ariyavasa ceremony was performed by the whole congregation, whereas the recital of the sacred text would necessarily have been done by one single monk. We have now to consider the third proposed derivation from ariyavassa. In Pali, the word vassa means 'rain', and is very often used in a secondary sense connoting 'the annual retreat of the monks during the rainy season'. If vasa in ariyavasa is considered a derivative of Pali vassa used in this sense, the word would mean 'the holy vassa (retreat)'. It is probably in this sense that ariyavasa is used here, though the verb karana that follows it does not seem to be quite appropriate." (Epigraphia Zeylanica III pp. 182-183).

The Dhampiyā-Atuvā-Gāṭapadaya, the Jātaka-Atuvā-Gāṭapadaya and the Viśuddhimārga-Sanne have preserved the following explanations of the term ariyavasa which are more in agreement with the second explanation given by Dr. S. Paranavitana and which fully support the conclusions arrived at by Bhikkhu W. Rāhula :-

"Ariyavaṃsa-paṭipadādīhi vā, arīvas piḷivuvayen ev ---- itarītara cīvarādi santōsa hay bhāvanārāmatā ariyavaṃsa-paṭipadā nam " (Dhampiyā-Atuvā-Gāṭapadaya pp p. 194 - 3);

"Ariyavaṃsa-kathaṃ , alpecca pratipatti dīpaka vū ariyavaṃsakathā " (Jātaka-Atuvā-Gāṭapadaya 165 - 5) ;

"Ariyavaṃsa-paṭipadaṃ, 'cattāro' me bhikkhave ariyavaṃsā. Katame cattāro ? Idha bhikkhave bhikkhū santuṭṭho hoti

itarītareṇa cīvareṇa itarītareṇa piṇḍapāteṇa itarītareṇa
 senāsaṇeṇa bhāvanārāmo hoti bhāvanārato paṇānārāmo hoti
 paṇānarato 'yana me āryavaṃsa-pratipattiya' (ibid. 214-30).
 "Ariyavaṃsattaye, itarītara cīvara-piṇḍapāta-senāsana-
 santuṭṭhi saṅkhyāta Āryavaṃsātrayeṇi" (Viśuddhimārga-
 Sannaya, Ed. P. Vajirañāṇa, Vol. I 1927 p. 119);
 "Paṭhame ariyavaṃse, paḷamu-vana itarītara ariyavashi"
 (ibid. p. 128).

The Sinhalese word āsvas corresponds to
 Pali āsīvisa and Sanskrit āsīviṣa or āsīrviṣa. The
 Sanskrit words āsīrviṣa and āsīviṣa mean 'one having
 venom in its ~~fang~~ fang' and hence a 'serpent'. In
 explaining the Pali word āsīvisa, the Pali Text Society's
 Dictionary says: "Derivation uncertain. The BSk. āsīviṣa
 is a Sanskritization of the Pali. To suppose this to come
 from ahi + visa (snake's poison) would give a wrong
 meaning, and leave unexplained the change from ahi to āsī".
 Thus the only explanation given, though disapprovingly, is
āsīvisa < ahi + visa. The old exegetical works in Sinhalese
 have preserved another interpretation, however
 fanciful it be. The Dhampiyā-Atuvā-Gāṭapadaya explains
 the word āsīvisa twice as "vahā nāṅgena visa ātiyēyi"
 (131-27) and "sakus nāṅgena visa ātiyavuhu" (199 - 22).
 i.e., 'the one whose poison increases or travels fast'.
 Thus āsīvisa seems to have been connected quite early with
 Pali āsu + visa or Sanskrit āsu + ~~xixs~~ visa.

Aggavamsa , the author of Saddanīti¹, too has mentioned āsivisa as an instance where 'u' before a vowel has changed to 'i' .

The Pali Text Society's Pali Dictionary explains dāna-samvibhāga as "liberal spending of alms", and does not seem to make any differentiation between dāna and sanvibhāga . The Viśuddhimārga-Sanne says, probably in accordance with the commentarial tradition :
"Yamek parahata dena pinisa sapayā tabā denu-lābē-da hē dāna nama. Tamā valaṇḍanu sāpayūyen bedā denu-labanuyē sanvibhāga nami " (Viśuddhimārga-Sanne, Ed. M.Dharmaratna, 1895, Vol. II p. 830). i.e., 'Dāna is giving away what has been (exclusively) set apart for that purpose from one's earnings. Sanvibhāga is sharing with another what has been earned (or kept) for one's enjoyment" .

The Pali Dictionary stops with explaining both karandaka and caṅgotaka as 'box , casket' . But the author of the Viśuddhimārga-Sanne² says :
Depiyana sama vūyē karaṇḍu nama ; yaṭa-piyana gāmburu-va matu piyana āttē caṅgotaka-ya yet ". i.e., Karandaka is a box having both the (upper and the lower) parts (or halves of it) alike. When the lower part (of the box) is deeper and has only the lid above it, it is called a caṅgotaka ' .

1.Ed. Helmer Smith, III 177 , p. 636. I am thankful to Dr. Helmer Smith for this information.

2.Ed. K.Dhammaratana Thera, 1929 Vol. II p. 443

Jāti-unṇā , not explained in the Pali Dictionary, is described thus¹ :-

" E-davas upan eluvāgē rōmaya jātiunṇā-yayi samaharu kiyati. Himavat pradēśayehi jātimat elaka-lōmaya jāti-unṇāyayi samaharu kiyati . Garbhaya palā-gat mendaka-rōmaya jātiunṇāyayi samaharu kiyati". i.e., 'Some say that the wool (or the hair) of a goat just born (or born the same day) is called jāti-unṇā . Others state that the wool of a goat of good breed in the Himalayas is jāti-unṇā . Still others hold the view that the wool of a goat obtained by splitting open the womb of its mother is jāti-unṇā'.

Why the gedi-gē at Polonnaruwa had been called by that name had long remained a problem. Besides the references made to 'gedi-gē' in Sinhalese literary works², it has been given in the Mahā-Rūpa-Siddhi-Sannaya³ as the Sinhalese equivalent of Pali giṇḍjakāvasatha meaning a 'brick-hall , house of bricks' , thereby throwing much light on the original significance of the term.

1. Viśuddhimārga-Sanne, Ed. M.Dharmaratna, Vol. VI 294.

2. Cf. "Savana satiyehi Mucalindayaṭṭa vāḍā sat-davasak bāṇḍāgenā vasnā vāssehi ridi-ulūyen bāṇḍi geḍi-geyekhi vāḍā hindinā se Mucalinda nam nāgarājayagē darana-gūbā vāḍā-hindā " (But-Sarapa, Ed. W.Sorata Thera, 1931 227)

3. I am thankful to Dr. S.Paranavitana for this information.

The traditional interpretations such as were mentioned above¹, probably agreeing quite often with the commentarial explanations, have been preserved for posterity without leaving room for any further changes. Thus the Sinhalese exegetical works have rendered a great service to us by having fossilized the meanings of various terms, although that kind of crystallization of meaning must have retarded considerably the semantic development of the language.

The exegetical works have often preserved valuable data throwing much light on the customs and manners, and on the kind of life led, in Ceylon as well as India, during the early times. Thus the explanation : "Tana dāhā-genā sīṭiyavun nomaranu e-kalhi sirit vana bāvin tana dāhā sīṭiyō " (Dhampiyā-Atuvā-Gāṭapadaya 111¹¹) given for Pali "tinam dasitvā atthamsu" refers to the practice of sparing the life of the defeated enemy who acknowledges his defeat by bending down and biting a blade of grass. This has been a canon of warfare in India during the Epic times², and the same custom seems to have been prevalent in Ceylon, as is shown by the references to it made in the war-ballads like Parangi-Hatana (163) :-

1. See also the differentiations in meaning of allāpa and sallāpa (§ 244) and of daṃsa and makasa (§ 318).

2. See The Heroic Age of India by N.K. Siddhanta.

"Yuda garu-kam pā rupu gatī --- bina

vāda gavayin sē tana katī "

i.e., 'The enemies who shone in their pride and in their skill at fighting, fall down on the ground like cattle and bite grass' .

The author of the Jātaka-Atuvā-Gātapadaya, commenting on the Pali expression bheri-vādaka-kule , i.e., 'in a drummer's family' , gives the additional explanation: "Geri-mas kat nam, bera gasat nam, ū beravāyōyi" (74 - 18) i.e., 'Those who eat beef, as well as those who beat drums are all Bhēri-vādakas' , thereby showing that the contemporary society looked down upon beef-eating as something unbecoming.

The same author, while explaining the Pali word disā-kākam as "sāgara-madhyayehi disā-mūḍha vū kalhi disāva haṇḍunvanu pinisā vihidiya-yutu vū kavuḍuvak'hu" (Jātaka-Atuvā-Gātapadaya 184 - 11) i.e., ' a crow that should be released in order to ascertain the directions when one has lost them in mid-ocean' , refers to an ancient practice among the sailors before the compass was invented.

In like manner much information of great ethnological interest can be gathered by a careful analysis of the exegetical literature in Sinhalese. The various political and social changes that took place in Ceylon, from time to time, are also mirrored in the Sinhalese

exegetical works, as they constitute the major portion of the earliest Sinhalese literature.

These works like the *Dhampiyā-Atuvā-Gātapadaya* show the enormous influence that Buddhism and the Pali studies had exerted on Sinhalese during the Anurādhapura period. Even in the vocabulary there are many Pali loan-words like : vēmānika-pētayō , kamma-pathan, de-jhānayan, avaññayata and paṇattayanata , which are seldom found later. The Sanskrit learning that flourished during the Polonnaruva period changed completely the course of development of the language. Numerous Sanskrit borrowings were allowed to such an extent that the language became highly Sanskritic, and from about that time the so-called Miśra-Sinhala or 'Mixed Sinhalese' came into vogue, submerging very largely the Pali influences that had so far been felt overwhelmingly . The Cōliyan invasions and various other Dravidian influences that had been at work paved the way for Dravidian borrowings and Dravidian constructions also which are noticed besides those from Pali and Sanskrit.

A work like the *Abhidharmāṛtha-Saṅgraha-Sannaya* is typical of the highly Sanskritized language which formed a special feature of the writings of the Polonnaruva period. A work like the *Jāṭaka-Atuvā-Gātapadaya* shows, besides the Sanskrit and Pali elements, a considerable amount of Dravidian loan-words and constructions.

An example may be cited to illustrate how an original Pali and Sanskrit idiom has gradually been drowned by a Dravidian one. The idea of 'having worn the shoes' is expressed in Pali and Sanskrit as 'having mounted the shoes'. Thus pādukāye āruyha which in Pali means literally 'having mounted the shoes' has, in Sinhalese, the same mode of expression : vahan nāṅḷī , which one comes across¹ occasionally as late as the Polonnaruva (12th c.) or even the Daṁbadeniya period (13th century). But under the influence of Tamil, the original Pali and Sanskrit idiom was ousted by the Tamil idiom of 'putting (on) the shoes' and the expression vahan lā-gena has come into vogue.

SOME SPECIAL FEATURES OF THE OLD EXEGETICAL WORKS

A special feature of several exegetical works like the Dhampiyā-Atuvā-Gātapadaya and the Jātaka-Atuvā-Gātapadaya that may be made mention of, is the existence of in them of several strata of language. The Dhampiyā-Atuvā-Gātapadaya contains passages like :-

" kāye nānam otāretvā, kāhi catudhā-vavathan-nān eravay" (186-10) and "Meyin dharma-ratnayehi buddha-bhāva-hetutva-laksana guṇa dakvā pranāmārāha sē kiyū vet " (3-11)

which can hardly be taken as representing the same phase

1. Dharma-Pradīpikāva, Ed. Śrī Dharmārāma Thera, 1915 p.

250 ; Viśuddhimārga-Sannaya , Ed. P.Vajirañāṇa, 1927 Vol. p. 46.

of development of the language. Although the Jātaka-
Aṭuvā-Gāṭapadaya has been written in a Sanskritized
style, that too contains certain portions like :

"Rūpaggappattam , e varā veses ruvak kavari tānek'hidu
nāti bāvin ruvihi avasan pat" (16 - 29) which definitely
represents an older stratum of language.

Sometimes a Pali phrase is explained, first
in old Sinhalese, in a way closely corresponding to the
Pali expression, and again at greater length, very often
in a later form of language. Thus : "buddha-visayam ,
budu-visā -- puluvut tāk pāna visajanu budu-visā nam ,
nohot mulā mahat mulā visaya nam. Buddha-līlham, budu-
lelaha --pāna-visajanehi hāṅgi niyarak'hata yahana-bavu
buddha-līlha nam" (Dhampiyā-Aṭuvā-Gāṭapadaya 24 - 11 ff.);
"sakka-dattiyam, sak-dāti -- śakrayā visin dena-laddāvū
-ya yanuyi" (Jātaka-Aṭuvā-Gāṭapadaya 12 - 30) ;
"antantena, atatān -- kelavara kelavarā-ya yanuyi" (ibid.
26-21) ; "jātaggim, dā-gini hevat upan dā patan rāki gini
upan davas gena nonivā naṅgā tibū gini-ya yanuyi"
(ibid. 112 - 2).

Sometimes the oldest exegetical works
contain words, which one may consider vary modern, but
which are quite old and have, through popular passage,
found their way into and have been preserved in those
exegetical works. Thus , aṭuva (barn), atta (branch), alut
(new), ātili (cooking pans), āpa (surety), iṇḍul (food

left over), elipata (threshold), kakul (legs), kalaya (pot), kākiri (a kind of cucumber), kābāliti (potsherds), kivul (brackish), kunu (dirt), kumburu fields, kulla (winnowing basket), goyan (paddy), panā (comb), pitisara (pertaining to the country, country-side), mada (mud), and vālanita (elbow) are found in the Dhampiyā-Atuvā-Gātapadaya, and attikāram (payment in advance), kuliya (wage, hire), nāndā (aunt), parāla (rafters), pāduru (mats), potta (bark), baḍa (stomach), yakada (iron), lipa (fire-place), vatta (garden), vambatu (Brinjal), vaḷan (pans), viluṇba (heel) and liṇḍa (well) occur in the Jātaka-Atuvā-Gātapadaya.

The nature of the exegetical works makes it quite easy for interpolations to creep into a text. When a work was being taught, if the explanations found already were found insufficient, the teacher might have given further details which, in course of time, were incorporated into the text. Thus the different strata of language found in an exegetical work like the Dhampiyā-Atuvā-Gātapadaya, need close and careful examination before arriving at any particular conclusions regarding their time of composition.

The Sinhalese exegetical works have also preserved numerous extracts from various Pali works which are very useful in forming a critical estimate of the ~~texts~~ texts of those Pali works.

THE PLACE OF THE JĀTAKAS IN SINHALESE LITERATURE

The Jātakas have wielded an enormous influence and have contributed a great deal towards the making of Sinhalese literature. The following statement of Dr.E.W.Adikaram¹ regarding the Jātika-Bhānakas shows the extent of popularity enjoyed by the Jātakas in Ceylon from very ancient times :-

"The Jātika collection seems to have become very popular from quite an early date. There are, as we know, carvings depicting Jātika stories in the sculpture of the third century B.C.² It must have been the love of the people for hearing and narrating stories that brought about this vogue.

The Papanca-sūdanī mentions a Jātika-bhānaka bhikkhu who lived in the time of the Buddha. This evidence is from a fifth century book on an event that took place about ten centuries earlier. But considering the fact that Buddhaghosa compiled the Papanca-sūdanī basing his material on very much older material and also that from a very early date the Jātakas were included in the ninefold divisions of the teachings of the Buddha, it is possible that the reciters of the Jātakas were one of the oldest groups of the Bhānakas.

In Ceylon too, preaching the Jātakas became very popular. King Ilanāga (93-102 A.D.) heard, whilst he was at Rohana, the Kapi Jātika from the Jātika-bhānaka Thera

1. Early History of Buddhism in Ceylon by E.W.Adikaram,
1946 pp. 30-31 .

2. Rhys Davids : Buddhist India , p.205.

Mahā-Paduma who dwelt in the Tulādhāra vihāra. The king, being greatly pleased, restored the Nāgamahāvihāra and gave it the extension of a hundred unbent bows in length, and he enlarged the thūpa even to what it has been (since then).

The Manorathapūraṇī too, gives us an account of a preacher of the Jātakas. A young bhikkhu residing at the Tissamahāvihāra in Mahāgāma heard that the Mahājātakabhāṇaka therā at Dīghavāpi was to preach the Great Vessantara Jātaka which consisted of one thousand verses, and so great was his desire to hear the preaching that he went to Dīghavāpi travelling in one day the long distance of nine yojanas. This account is interesting for more than one reason. The Vessantara Jātaka is said here to consist of one thousand verses and appears to have been entirely in verse, but the one that we have at present consists of both prose and verse, the latter amounting to only 774 stanzas. The word Mahājātakabhāṇaka therā also is significant. It is not clear whether we are to take it as Mahā + Jātakabhāṇaka therā (the great therā, reciter of the Jātakas) or as Mahā-Jātaka + bhāṇaka therā (the therā, reciter of the great Jātakas). Taking into account the nature of the Jātaka preached in this case, it is more probable that the word is to be taken to signify a reciter of the 'great Jātakas'. If this interpretation is correct, then

there were two divisions of the Jātakabhāṇakas : (1) the reciters of the ordinary Jātakas , and (2) those of the Mahā-jātakas."

The mural and other paintings of Ceylon besides the Sinhalese literature, bear eloquent testimony to the importance attached to the Jātakas. The Mahā-Vamsa¹ mentions that numerous Jātakas, and in particular the Vessantara Jātaka in detail, had been depicted within the relic-chamber of the Mahā-Cetiya constructed by King Duṭṭhagāmiṇī in the first Century B.C.

"Dhātu-vibhaṅgaṃ ca Donena pasāda-janakāni ca
yebhuyyena akāresi jātakāni sujātimā

Vessantara-Jātakantu vitthārena akārayi "

The Chinese traveller Fa-hien² records that he saw during the course of his travels, paintings depicting 500 previous lives of the Buddha being exhibited on certain days on the orders of the king.

From very early times the Sinhalese authors have drawn for their material, upon the Canonical texts and the commentaries on them. Among the Canonical works too, the Jātakas seem to have held a special fascination for the Sinhalese authors. Most of the important literary works like the Muvadev-Dā-Vata,

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1. Ed. Geiger, Ch. XXX 87-88. See also Thūpa-Vamsaya, Ed. D.E. Rettiaratchi, 1947 pp. 112-119.
 2. See 'Evolution of Sinhalese Painting' by N. Wijesekara, University of Ceylon Review, Vol. III No. 2 p. 46.
B.C. Law, A History of Pali Literature, Vol. II p. 377.

Sasa-Dā-Vata, Kav-Silumina, Saṇḍakiṇḍuru-Dā-Kava ,
 Kav-Sēkaraya, Dahamsoṇḍa-Dā-Kava, Kusa-Jātakaya, Asadisa-
 Dā-Kava, Kavmini-Koṇḍala and Kavmini-Maldama, and also the
 popular ballads like the Muva-Jātakaya, Vessantara-Jātakaya,
 Sasa-Jātakaya and Padamaṇavaka-Jātakaya have Jātaka
 stories as their themes.

Even in works like the Amā-Vatura ,
 But-Sarana and Pūjāvaliya, not based directly on the
 Jātakas, numerous Jātakas are either referred to, or
 narrated in brief, to illustrate various teachings. Nearly
 all the Sinhalese poetical works, with the exception of the
 Sandeśas, are based on the Jātakas.

The author of the Kav-Silumina says at
 the commencement of his work :

" Kivi-bāv kivi-dumē -- kusum sāpāt ehi vipul
 pele bōsat-sara-vānum -- viyat-muve pat vēvā "

(Ed. W.Sorata Thera, 1946 ver. 4

i.e., Poesy is the flowering of the tree of poetry. Its
 (luscious) fruit is the description of the excellent life
 of a Bōdhisattva. May that fruit reach the mouths of the
 learned.

Thus the Sinhalese authors seem to have considered it
 unworthy of their labours to spend their time and energy
 over profane topics. They have always looked upon the
 description of a life-story of the Buddha as a sacred
 duty of theirs.

The book that has popularised the Jātaka stories far more than all the works mentioned above, is the Pansiya-Panas-Jātaka-Pota written during the Kurunāgala period. The Jātakas have served for recreation as well as for instruction and religious edification. They have been largely responsible for the moulding of the national character as well. Even today there is hardly a villager who has not heard of King Vessantara, or of his queen Madrī, or of their children Jāliya and Kṛṣṇājina. The ugly and loathsome character of Jūjaka is too well known. A long-winding circuitous path is even today referred to as a 'Vaṅgagiriya'. The praises of Vessantara and Madrī are sung even today on solemn occasions such as wedding ceremonies.

The Pansiya-Panas-Jātaka-Pota is a Sinhalese version of the Pali Jātakatṭhakathā, which, in its turn, seems to have been a Pali translation¹ of an original work in Sinhalese, which, however, has disappeared in course of time. The Pali Jātakatṭhakathā itself refers to an older commentary on the Jātakas.

Mention was made earlier, of a Vessantara Jātaka consisting of a thousand verses, although the present commentary on it contains only 774 verses. The number of the Jātakas is generally taken as 550. Even the Sumaṅgala-Vilāsini² of Buddhaghosa states :-

1. Rhys Davids : Buddhist India , 1903 p. 207.

2. P.T.S. Edition , Vol. I p. 24 .

"Apannaka-jātakādīni paññāsādhikāni pañca-jātaka-satāni Jātakanti veditabbam " i.e., 'The 550 Jātaka stories beginning with the Apannaka Jātaka should be known as Jātaka.' But the Culla-Niddesa¹ which forms part of the Canon, mentions only 500 Jātakas :

"Bhagavā pañca-jātaka-satāni bhāsanto attano ca paresam ca atītaṃ ādisati ". The Chinese traveller Fa-hien who visited Ceylon in the fifth century A.D. also speaks of having seen paintings depicting scenes from 500 Jātakas. Thus there seem to have been discrepancies in the number of the Jātakas and also in the number of the verses occurring in the old Vessantara Jātaka. An attempt however, has been made by Prof. B.M.Barua² of Calcutta to explain how the Jātakas which were 500 in number earlier, increased to ~~550~~ 550.

Among the different works meant to facilitate the understanding of the Pali Jātakatthakathā, the foremost is the Jātaka-Atuvā-Gāthapadaya written towards the end of the Polonnaruva period. A little more than half of this work was edited and published by the late Sir D.B.Jayatilaka in 1943. A Sanskrit for the first 448 verses occurring in Pali Jātakatthakathā, and called Jātaka-Gāthā-Sannaya has been written somewhere about the Daṁbadeniya period by a Pandit called Rājamurāri.

1. P.T.S. Edition, p. 80.

2. 'Multiplication of the Jātakas' by B.M.Barua, Indian Historical Quarterly, 1926 Vol. II pp. 623-625.

There are also collections of popular Jātakas such as the Dasa-Jāataka in Sinhalese consisting of ten Jāataka stories. Sometimes even a single Jāataka for which the people had a special fascination, has more than one version in Sinhalese. Thus besides the Ummagga Jātakaya occurring in the Pansiya-Panas-Jāataka-Pota, there is another UmmaggaJātakaya¹ in Sinhalese which can be considered older.

Apart from the collection of the Ten Jātakas in Sinhalese mentioned above, there is a Sinhalese Sanne of Eight Pali Jātakas called Ata-Dā-Sanne² or Ata-Jāataka-Sannaya. The Ata-Jāataka-Sannaya³ found in the Colombo Museum Library enumerates the eight Jātakas as follows :-
 (1) Temiya (2) Mahā-Janaka (3) Sāma (4) Nimi (5) Khandahāla (6) Bhūridatta (7) Nārada-kassapa and (8) Vidhura . But Mr. D.G.Abhayagunaratna who edited the Temiya-Jāataka-Sanne which formed the first part of his edition of Ata-Dā-Sanne mentions as the eight Jātakas :-
 (1) Temiya (2) Nimi (3) Sāma (4) Vidhura (5) Khandahāla (6) Bhūridatta (7) Makhādeva and (8) Mahā-Janaka. Thus in place of the Nārada-kassapa-Jātakaya in the Museum Manuscript, Mr. Abhayagunaratna gives Makhādeva-Jātakaya.

1. Ummagga-Jatakaya -- Purāna Piṭapata, Ed. D.C. Weerakkody, 1875.

2. Ed. D.G.Abhayagunaratna , Weligama, Part I 1910.

3. No. Q-13 in the Catalogue of Manuscripts of the Colombo Museum.

The fact that there existed several old explanatory works for the eight Pali Jātakas is shown by the preliminary remarks made at the beginning of the Āta-Dā-Sanne :-

" Mē Āta-Jātakayehi sesu granthipada āta-da hē aniscaya aparipūrnārtha āti heyin niscaya koṭṭhā sampūrnārtha prakāśa karanu kāmāti-vā mehi granthipada sahita-vā gāthāpedehi artha ativistara koṭṭhā kiyānu-lābē."

The existence of old Gāthapadas and Sannes for the Pali Jātakas, included among the eight Jātakas as well as outside them, is proved by the quotations made from them in Śrī Rāhula's Pañcikā-Pradīpaya. One of those quotations seems to be from the Āta-Jātaka-Sanne and the other from the Jātaka-Ātuvā-Gāthapadaya. The word samma occurring in the Pali verse¹ :

Samma tālañca vīṇaṇca nacca-gītaṃ suvāditaṃ

turiya tālita saṅghutṭhaṃ maṇimhā passa nimmitaṃ

has been explained in the Commentary as "Samma tālanti khadirādi sammañceva kamsa-tālañca". Regarding the same word the Pañcikā-Pradīpaya says (p. 115) :

"Vidhura-Jātaka-Gāthā-Sanyayehi 'samma, sākāṇḍayā'yi kīhu", and that quotation seems to tally with "Samma, sēkaṇḍa" found in the Sanne of the Vidhura-Jātaka in the Āta-Jātaka-Sannaya².

1. Jātakatṭhakathā (Hewawitarana Edition) VII p. 249.

2. No. Q-13 in the Catalogue of Manuscripts of the Colombo Museum -- Ola leaf marked cau, 2nd page, 11th line.

The quotation "Ṣaunaka-Jāṭaka-Gāṭapadayahi 'tomara, kuttu-kohol nohot debala-katuyā'yi kīhu " from Pañcika-Pradīpaya (p. 115) seems to tally with "Tomara, kottukol nohot debala-katu " found in the Sonaka Jāṭaka coming within the unprinted portion of the Jāṭaka-Aṭuvā-Gāṭapadaya¹.

The quotation "Ālambaro, alingu-bera da" in the Pañcika-Pradīpaya (p. 114) said to have been made from the Khandahāla-Jāṭaka-Gāṭapadaya has nothing corresponding to it in, the Jāṭaka-Aṭuvā-Gāṭapadaya. Hence the quotation may, in all probability, be from an independant Glossary of the Khandahāla Jāṭaka.

The quotation "Kītā ca, būvaṇuvō da -- Bhūridatta-Jāṭaka-Gāthā-Sanyayehi kabal-pitu-panuvanāyi kīhu" in the Pañcika-Pradīpaya (p. 115) does not also agree with "kītā, panuvaha " found under the Bhūridatta-Jāṭakaya in the Aṭa-Jāṭaka-Sannaya². Evidently the quotation in the Pañcika-Pradīpaya is from an independant Sanne of that Jāṭakaya.

The following quotations found in the Pañcika-Pradīpaya show that Śrī Rāhula Thera has had before him a Demala-Jāṭaka-Gāṭapadaya or a Glossarial work written in Tamil for the Pali Jāṭakatthakathā:

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1. No. E-3 in the Catalogue of Manuscripts of the Colombo Museum Library -- Ola leaf dhu, 1st page, 8th line.
 2. No. E-13 in the Catalogue of Manuscripts of the Colombo Museum Library -- Ola leaf gham, 2nd page, 5th line.

"Dendimā ca, gāta-paṇaṭu-bera da nohot dākkī da ----
Uman-Dā-Gātapadayehi ikili-berayāyi kīhu. ----Demala-
Jātaḥa-Gātapadayehi 'Dendimā, paṭaḥam' yī kīhu" (p. 114)
"Noyek simhala sanya-gātapadaṇalā 'vena' śabdayaṭa
kulupottanāyi kiyā mā artha kī heyin da Demala-Jātaḥa-
Gātapadayehi 'vena nam poruntanāyi' kī heyin da
'venāti tacchakā' yana tīkā paḍayā noyedeyi hāṅgē" (p.
 115). No mention has been made anywhere, of this Tamil
 Glossary of the Jātakas, after the time of Śrī Rāhula.

The first of the two quotations given above,
 proves also the existence of an Uman-Dā-Gātapadaya or
 a Glossary of the Pali Ummagga-Jātakaya. Although the
 Ummagga-Jātakaya should have been included in the
 Jātaḥa-Atuvā-Gātapadaya, all the Manuscripts of the
 Jātaḥa-Atuvā-Gātapadaya I have seen, end invariably with
 the Vidhura-Jātakaya. The Ummagga and the Vessantara
 Jātakas that should have come at the end are missing.
 The only explanation that can be given for the absence,
 in the Jātaḥa-Atuvā-Gātapadaya, of the last two Jātakas,
 is either that all the Manuscripts of it I have seen,
 go back to one archetype in which the last portion had,
 for some reason, been lost, or that in view of the
 importance and the popularity of those two Jātakas there
 were earlier Gātapadas and therefore the author of the
 Jātaḥa-Atuvā-Gātapadaya left out those two Jātakas
 without writing any new glossaries for them.

The latter seems to be more likely in view of the fact that an *Uman-Dā-Gāṭapadaya* has actually been quoted from. It is quite possible that an old *Vesaturu-Dā-Gāṭapadaya* too existed, which however disappeared in course of time. The late Sir D.B. Jayatilaka always called the present work "*Vesaturu-Dā-Gāṭapadaya*" although I have preferred to call it '*Vesaturu-Dā-Sannaya*' for reasons already stated above. On linguistic evidence however the *Vesaturu-Dā-Sannaya* appears older than the *Jātaka-Atuvā-Gāṭapadaya*.

THE STYLE AND METHOD OF TREATMENT OF THE VESATURU-DĀ-SANNE

As was stated earlier, the *Vesaturu-Dā-Sanne* attempts primarily to explain verbatim the Pali verses found in the Commentary on the *Jātakas*, and which constitute the *Jātaka* proper.

The author goes on explaining the verses in order, and whenever he comes across a series of verses which are full of repetitions and which are mere modifications of one single verse, he explains the main verse fully and then explains only the points of difference in the following ones of that series. e.g., §§ 27, 40, 52, 73, 74, 75, 77, 80-87, 94, 101, 111, 116, 117, 118, 128, 129, 131, 138, 139, 146, 173, 211, 237, 238, 256, 272, 273, 277, 314, 329, 331, 335, 371, 402, 404, 405, 420, 431, 444, 467, 474, 477, 533, 534, 587, 654, 668.

The following verses in Fausboll's Edition of the Jātaka-Atthakathā, have been completely left out because there is hardly any thing new to be explained in them :- 1712, 1713, 1730, 1731, 1737-1739, 1761, 1763, 1765, 1767, 1795, 1842, 1850, 1885, 1886 (repeated), 1916-1919 (repeated), 1934 (repeated), 1954, 1955, 1993-1996, 2000, 2043, 2044, 2054-2059, 2108-2111, 2115 , 2119-2122, 2124-2126, 2168, 2192-2196, 2198, 2231, 2246, 2267-2271, 2280, 2282, 2283, 2296-2299, 2301-2304, 2348, 2361, 2394, 2418, 2420, 2455, 2462 and 2463.

Sometimes the author allows in his Sanne, many Pali words from the Jātaka text so that the sense may be made sufficiently clear, but explains only whatever needs explanation. See e.g., §§.175, 184, 227, 232, 240, 242, 392, 396 and 473.

The Pali verses are generally put into prose order before explaining them in the Sanne. See e.g., §§ 93, 97, 99, 100, 106, 108, 109, 112, 122, 214, 222, 239, 279, 454, 470.

Besides the Pali verses, the author explains occasionally words or expressions called from the prose commentary. Thus § 1, at the very commencement of the book, consists solely of portions selected from the prose commentary. Extracts from the prose commentary have been explained also in : §§. 16, 58, 99, 188, 192, 193, 287, 327, 439.

Not infrequently the author introduces words like correlatives, phrases, sometimes even whole sentences, to connect what has been stated earlier with what follows. Some of those extraneous portions without having any thing to correspond to them in the Jātaka verses, have at times, words or passages corresponding to them in the Pali commentary ; but sometimes they are author's own additions made in order to make the sense clearer. e.g., "tasmā, e karunen nonerami" § 39 ; "tathāpi, e-tekudu vuvat ; brāhmaṇa ettha saro'pi atthi bamuna e vana-lāhāba vilekudu āta" § 333.

Other similar portions varying in length, are found in : §§. 52, 54, 55, 57, 61, 115, 119, 121, 130, 132, 145, 147, 148, 152, 200, 207, 211, 218, 221, 225, 230, 233, 242, 245, 246, 248, 251, 253, 255, 264, 266, 276, 278, 282, 300, 302, 305, 310, 311, 312, 313, 315, 318, 320, 323, 326, 327, 332, 337, 341, 360, 379, 382, 408, 416, 427, 601, 621.

The Sandhis in the Pali verses are generally separated in explaining them in the Saṇṇe. e.g., 'khomakodumbarāni ca' of the Pali text = 'khomakāni ca udumbarāni ca' § 108 ; kathajja = katham + ajja § 109 ; yācitāgañchim = yācitum + agañchim § 384 . See also §§. 165, 203, 205, 226, 278, 290.

The compounds too are often broken up and explained separately. e.g., acchariyabbhutam acittā ahesum

has been explained as " acchariya, visma vū ; abbhuta , apūrva vū ; citta jāta ahesum, sitātiyāhu vūhu " § 1 .

Certain Pali words or expressions occurring in the Jātakatṭhakathā, which one would expect to be explained in the Sanne, have for some reason been left out. e.g., kulīraka and kottha- in Fausboll's Edition of the Jātaka-atṭhakathā (F) 2104 (p. 539) are missing in § 372. See also §§., 124, 125, 170, 217, 223, 269, 347, 374, 594, 612 .

Sometimes an old or obscure Pali term in a Jātaka verse is substituted in the Sanne, by a commoner and easier form conveying the same idea. e.g., apassantī § 116 for apassatī of F 1809 ; hasitampi § 244 for jagghitampi of F 1961 ; āharissam § 248 for āhissam of F 1965 ; upatṭhahissam § 251 for upatṭhissam of F 1968 ; pivissati § 279 for pāssati of F 2002 ; titṭhanti § 299 for ṭhanti of F 2023 ; ānayantim § 463 for ānayatim of F 2216 ; yācakānam § 566 for yācatam of F 2339.

Not infrequently the author gives the meaning of a Pali term or expression, and then explains it again in a more simplified form. e.g., mā me kujjhi. māta nahamak kipe -- udahas novayi sēyi § 49 ; See also 43, 57, 87, 89, 90, 121, 122, 149, 150, 152, 153, 155, 162, 163, 172, 186, 190, 191, 193, 195, 200, 216, 217, 221, 225, 226, 232, 266, 283, 284, 315, 357, 388, 389, 402, 409, 413, 550.

In writing the Vesaturu-Dā-Sanne, the author seems to have followed the Pali Commentary on the Jātakas very closely. This is clearly borne out by the marked similarity that exists between the explanations given in the Sinhalese Sanne and those found in the Jātika-Atthakathā. It will however be noted that, although the Sanne, for the most part, agrees with the commentarial explanations, it sometimes expands or summarises the meanings or explanations given by the Pali commentary. Some extracts are cited below to show how clearly the Sanne corresponds to the Jātika-Atthakathā .

Cf. sat-ruvanin visituru dvāra-kavāṭayan visin pasaṅga-
turu rāv baṇḍu rāv vihidunāvū § 12, and citraggaleru-
ghusite'ti pañcaṅgikaturiyasaddasadisam manoraman ravam
ravantehi sattaratanacittehi dvāarakavāṭehi ugghosite
Commentary on F 1695 (p. 483) ;

pirivārū pansiyayak ātkulan ātmāda-ātgovvan hā samaṅga
§ 35 and sahatthipanti paricārakānam pañcannam kula-
satānam hatthimenda-hatthigopakānam ca vasena
sahatthipam, Commentary on F 1719 (p. 490) ;

Tam-abravī, ē Vesaturu-rajahata kivū : 'Ma-himi Vesaturā
visin metek kal dhana nidhāna koṭa tabavayi nokiyana-
ladaviriya. Dān mesē kiyayi. Kohi nidhi kaṭayutu-dō
hō ovhu-ma pilivisa danmi'yi sitā pilivisvū § 61
and Tam-abravīti mayham sāminā Vessantarena ettakam

kālam dhanam nidhehīti na vuttapubbam. Idānevaṃ vadati.
Kuhinnukho nidhetabbam pucchissāmi namti cintevā tam-
abravi , Commentary on F 1749 (p. 494) .

Vessantaro rājā, vesaturu-maharaja udaya-ma nahā sav
abaranin sādī miyuru rasa-bojun valaṇḍā mahajānā visin
pirivarana-laddē ; dānam dātum upāgami, sata-satu maha-
dan dennata dangeta giye ; § 123 and Atha Vessantaro rāj
rājā pāto'va nahātvā sabbālaṅkārapatimandito sādhuṣa-
bhojanam bhunjitvā mahājanaparivuto sattasatakamahādānam
dātum dānaggaṃ upāgami, Commentary on F 1820 (p. 503) ;
Sondānam vārunim detha, sondanata raha deva. -- Madya-
dānaya phala nāti-bāv dānni. Esē da vuva rāsoḍdahu danaga
pāmina vesaturāgē danaga raha noladdamhayi kiyānu
~~XXXXXXXXXXXX~~ nolābetvayi devī § 124 , and
Vārunimti majjadānam nāma nipphalanti jānāti, evaṃ sante
pi surāsonḍā dānaggaṃ patvā Vessantarassa dānagge suram
na labhimhāti vattum mā labhantūti dāpesi, Commentary
 on F 1821 (p. 503) ;
Me thanā, māgē payōdhara-yugalayō ; nappapateyyum ,
nohetvayi -- pul piyum māṅganā ran hasun seyin muva-piyum
māṅgamin udu balā sititvayi yānu abhiprāvayi § 10, and
Nappapateyyun ti patitvā lambā na-bhaveyyun Commentary on
 F 483 (p. 483) ; varadam, his ādi koṭa ilvū utum vastu dānu
denu vū § 8, and Varadanti alaṅkata-sīsa-akkhiyugala-
hadayamansa-setacchatta-dāresu yācita-yācitassa vara-
~~XXXXXXXXXX~~ bhaṇḍassa dāyakam , Commentary on F 1691.

The following sections too contain portions very much similar to the corresponding extracts in the Pali commentary :- §§. 2, 5, 9, 10, 12, 30, 31, 35, 43, 48, 50, 62, 65, 69, 96, 106, 111, 122, 137, 141, 147, 155, 162, 164, 166, 171, 172, 177, 186, 188, 194, 212, 227, 231, 244, 246, 261, 263, 267, 270, 282, 288, 291, 302, 303, 307, 351, 380, 383, 384, 385, 389, 390, 391, 413, 423, 449, 457-459, 464, 465, 491, 503, 550, 621.

Despite the fact that the author of the Vesaturu-Dā-Sanne shows great indebtedness to the Pali commentary on the Jātakas, he explains many verses which have not at all been commented upon in the Jātaka-Atthakathā :- e.g., 1701-1703, 1720, 1728, 1732, 1746, 1874, 1883, 1887, 1889, 1891, 1896, 1898, 1902, 1903, 1904, 1905, 1906-1909, 1937, 1968, 1999, 2004, 2143-2146 of F.

Sometimes the author gives several alternative explanations, some of which are found in the Pali Commentary and some not. e.g., urūlhavam, dala vaṭa vū nohot pirivara ātiyāvū nohot usulanu-vū, § 23 ; also urūlhavam, dala maṭa vū nohot usulanu vū, § 33 ; Cf. urūlhavanti ubbāhanasamattham, F Comy. 1705 (p. 488). opavuyham, para piris yaṭa koṭa siya piris taravanu vū, nohot pirivara ātiyāvū, nohot rāja-vāhana vū, § 24 ; Cf. xx opavuyhanti opavuyham (J : opavayham) rājavāhanam, F Comy. 1706 (p. 488) ; dubhato vanavikāse, depasehi pipī siti vanavan nohot ahashi āvidunā vanalīhiniyan, § 79 ;

Cf. dubhato ti ubhato, vanavikāse ti vanaghatāyo, F Comy. 1771 (p. 498) ; mukhaphullam ca, nalalat'hi palaṇḍana tilakābharana da nohot subuku-pahayin da nohot muhunu-sunu-du , § 661 B ; Cf. mukhaphullanti nalātante tilakamālābharanam , F Comy. 2446 (p. 590) ; assatthapattam va, Bō-pat seyin , BC § 410 ; assatthapattam va, asvasata pāmīniyak men, A § 410 (not explained in F Comy).

In certain places the Vesaturu-Dā-Sanne gives useful explanations for terms not made sufficiently clear in the Jātaka-Atthakathā. e.g., opupphāni padmāni ca , vagula peti āti piyumuḍu -- yaṭimniya-vā siti peti āti piyundāyi sēyi , § 90 ; Cf. opupphānīti F Comy. 1782 (p. 498) ; opupphānīti patita-pupphāni, J p. 436 ; uggatthanam , tana-pata-da -- ranhi kasu kota tanapata banditlu ; giṇḡamakan, ran-morasu-pahayinudu -- haṇḍana pahayinaka yet me . § 662 ; Cf. uggatthanam giṇḡamakan ti etāni pi dve ābharanāni , F Comy. 2447 (p. 590).

In explaining certain Pali terms, the author attempts probably to throw some light on their history ; but there seems to be little justification for the explanations he has given. Thus : kuñjaram, āsuvavun biya ganvannāvū mahat nāda āti, § 24 ; mātaṅgam kuñjaram, mahat aṅga āti āt-rajahu, § 76 ; mātaṅgo, mahat aṅga ātiyavu, § 134 ; mātaṅgā, mahat aṅga āti, § 602 ; (Cf. mātaṅgo, mahat śarīra āti , Jātaka-Gāthā-Sannaya, p. 346 ver. 1082). Saggam gamissasi, suvayen agra heyin svargaya yana-lada devu-lo yannehi , § 392 .

VALUE OF THE VESATURU-DĀ-SANNE IN THE TEXTUAL CRITICISM
OF THE JĀTAKA TEXT

In numerous instances the Pali extracts cited by the author of the Vesaturu-Dā-Sanne from the Jātaka-Atthakathā he has had before him, differ considerably from the text of Fausboll's Edition of the Jātaka Commentary. The Pali readings adopted in the Sanne are often confirmed by the explanations given in Sinhalese. It will be noticed that, at least in certain cases, the Pali text cited in the Sanne yields much better sense in those contexts than does the text as settled by Fausboll. There are also instances where Fausboll seems to have confused the readings on account of the similarity of the Sinhalese characters හි hi and හි bhi, or න na and ත ta, or චි chi and ජි ji, in the Manuscripts. In view of the importance of the variant readings of the Pali text in forming a critical estimate of the Pali text of the Vessantara Jātaka, they are given below so that they may be of use in settling the Pali text.

It must be pointed out that in certain instances, although the Pali readings in the Vesaturu-Dā-Sanne and the Jātaka Commentary are seemingly different, the readings in the Vesaturu-Dā-Sanne are only commoner and more simplified forms of those in the Commentary. The Pali readings as found in the Edition of the Jātaka-Atthakathā in Sinhalese character (Simon Hewavitarane Bequest , Vol.

XLI Ed. Widurapola Piyatissa Thera, 1939) have also been cited as they too differ occasionally from the readings in the Vesaturu-Dā-Sanne and from the Fausboll's text.

F	J	Vesaturu-Dā-Sanne
khujjatecalākkhakā-	khujjacelāpakākinne	khujja, kudun hā,
-kinne sūdamāghata-	sūtamāgadhavannite	cela, ladaruvan hā
vannite 1694	p. 423	hā kuṇḍasalayin
		kiyatmāyi ; ākinna,
		gāvasī-gat; baka,
		bālavānayan visin;
		sūda, arakkāmiyan
		hā; māgadha,
		kiliṅgun visin ;
		vannite, vanana-
		-lada ; § 11
rāgo F 1693	rajo p. 423	rajo ..., explained
		-d as rajas; §10
vicintayim 1701	vicintayim p. 426	cintayim § 19
akampi tattha pathavī	akampi tattha	pathavī, mahapolō;
1703	pathavī, p.426	akampittha, kampā
		vū ; § 21
udake so 1733	udakeso 431	uda-keso, tet vū
		keśa ātiyē ; § 47
mā me kujjhi 1735	mā me kujjhi 431	mā me kujjha, xxkx
		māta nahamak kipe,
		§ 49

F	J	Vesaturu-Dā-Sanne
adakkhinam 1743	dakkhinam 432	dakkhinam (bāhum, ... dakunata) § 54
sabbaṅgasobhanam 1747	sabbaṅgasobhanam 433	sabbaṅgasobhinim, sav aṅgin hobanā ; § 59
nijjālayitvāna 1757	nijjālayitvāna 434	ujjālayitvāna dalvālā ; § 69

bimbajālan ti rattaṅk-	bimbajālanti	bimbajālañca,
-ura rukkham (v.l. ratta-kuravaka-rukkham		rat-karavu da --
rattakuravakam F Comy. p. 436		rat kanēru kiyat
1781 (p. 498)		me ; § 89

(Here the explanation in the Sanne supports the variant reading in F.)

lomapadmakan 1781	lomapadmakan 436	loddapadmakan, lot gas ha piyum gas da ; § 89
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(Here the Sinhalese meaning lot suggests that Pali lodda =
Sk. lodhra .)

pūjitaṃ patirājehi 1785	pūjitaṃ patirājehi 437	patirājūhi pūjitaṃ, pīlirajun visin pudanalada ; § 93
devīhitaṃ 1787 (v.l. devahitaṃ)	devahitaṃ 437	devahitaṃ, deviyanta hita vū ; § 95
nikkhīnapatto va 1789	nikkhīnapatto va 437	nikkhīnapatto va, pat vagula haṃsayaku men; § 97

F	J	Vesaturu-Dā-Sanne
yāssu Indassa gottassa 1807	yāssu Indassa gottassa 439	yā, yamak ; indassa- sagottassa, Indrayā samāna gotra ātiyāvū § 114
apassatī 1809	apassatī 439	apassantī ..., nodak- -neyim ; § 116
sabbā antepure bahu 1818	sabbā antepure bahu 440	antepure saddo ahu, ātulu-nuvara śabda vī ; § 121
(The Sinhalese Sanne suggests the Pali reading <u>saddo</u> <u>antepure ahu</u> .)		
hetthāyittha 1822	hetthayittha 440	(Not explained in § 125)
alārapamukhā 1839	ālārapakhumā 441	alārapamhā, visal kopul ātiyāvū ; § 137 A ; (v.l. alāra- pamukhā B, ālārapamu- -khā C)
tikkhaggā tippahārino 1861	tikkhaggāni pahārino, 445	tikkhaggā, gahā hul kala tiyūṇu haṃ-ak ātiyāvū ; tippahārino, tara koṭa paharana- sulu vū ; § 157
dumagge suplavaṅgame 1863	dumaggesu plavaṅgame, 445	dumaggesu, druma-aggi ag'hi ; plavaṅgame, vaṇḍuran ; § 159

F	J	Vesaturu-Dā-Sanne
uttasayī 1864	uttasase 445	uttasasi ...,utrāsa vehi da ; § 160
sanate va 1865	sanateva 445	sanati iva, hañḍana -nāk vāni veyi ; § 161
muñjapabbajam 1867	muñjababbajam 446	muñjababbajam, mudu-tana hā babus tana da ; § 163
urasā padahessāmi 1867	urasā panudahessāmi 446	urasā panudahessā -mi, len kasa karanuyemi ; §163
daliddī samānā dukkhā va hoti F Comy. 1876 (p.509 - 18)	daliddī samānā dukkhā va hoti 447	daliddī, tomō diliṇḍu-vā (diliṇḍuṭa A) kama sama duk āti vēda; § 171

(The reading in MS. A may presuppose daliddī samāna-dukkhā.)
 Regarding icche in pathavyāpi abhejjantya n'icche (F 1877),
 Cowell and Rouse, the translators of the Jātakas say (Vol.
 VI p. 263): " icche occurs for the first time here ; it ~~kama~~
 comes from ईश् (īś) 'to rule' (schol. issarā hoti)" . But
 the explanation in the Vesaturu-Dā-Sanne : " na icche,
Vesaturā viyova nopasasim -- nokāmāttemi yi sēyi" (§ 172)
 does not support that view.

nivāse 1887	nivāse p. 448	nivāte, vāta rahita vū ; §180
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F	J	Vesaturu-Dā-Sanne
pallaṅkesu sayitvāna	pallaṅkesu sayitvāna	pallaṅke, yahanhi;
1888	448	susayitvāna, suva- sē heva ; § 181
datvā ti bhiyyo dānaṃ	datvā ti bhīyo dānaṃ	dānaṃ datvāna,
datvā, F Comy. p.	datvā, 449	īyē vāni dā dan dī ; § 186
511 - 6		
(The explanation <u>īyē</u> in the Sinhalese Sanne presupposes Pali <u>hiyyo</u> or <u>hīyo</u> (= Sk. <u>hyas</u>) in place of <u>bhiyyo</u> .)		
yadi keci manujā	yadi keci manujā	yadi keci manujā
enti, 1904	enti, 451	santi, idin kisi minis kenek āt- nam ; § 197
vaṅkata-pabbato	vaṅkatapabbato	vaṅka-pabbato ...,
1904	513	vak-pavva ; § 197
vipulā dumā 1907	vipulā dumā 451	vipphalā dumā, vesesin miyuru pak āti ruk'hu ; §200
bahumaṃsasurodanam	bahumaṃsa surodanam	bahumaṃsasurodakam, bohō mas hā raha- diya ātiyāvū ; § 203
1911	452	
puṇjītvā, F Comy.	puṇchitvā 452	
p. 514 - 17		
parikirimsu, 1912	parikarimsu 452	parikarimsu, pirivā- rūhu ; § 204

F	J	Vesaturu-Dā-Sanne
yāva cetā gamissanti yāva cetā gamissanti 1924	yāva cetā gamissanti cetā, sā-rata-vāsi- 454	-yō; ... yāva <u>āgamissanti</u> yam tāk kalakin gos edda ; § 212
cetā rajje hā secayum 1931	cetā rajjebhisecayum 454	cetā rajjebhiseca- -yum iti, sā-rata- vāsiyō tamangē rajaya dunhulayi ; § 219
bhaṇḍanañcāpi, 1932	bhaṇḍanañcāpi 454	bhaṇḍanam vāpi § 220
himseyyum bahuke jane, 1933	himseyyum bahuke jane 455	bahuko jano himseyy- -ya, bohō dena nāsetāyi ; § 221
tam 1937 girividuggānam 1946	tam 455 girividuggānam 456	nam § 224 girividuggāni, gal- sel da ; § 232
abhisasi 1959	abhisapi 459	abhisapi ...hāvūya, § 242
daddham 1960	dattham 459	datthamdahana -laddē ; § 243
jagghitam 1961	jagghitam 459	hasitam ... kada dat vivara koṭa sennahugē sinā ; § 244 (Simpler form given here.)

F		J		Vesaturu-Dā-Sanne
āgantvā	1972	āgantvā	460	agantvā ... nogos ; § 255
utupubbesu	1974	utupabbeasu	461	utupubbesu § 257
katvā	1979	vatvā	461	vatvā ..., kiya ; § 262
pathā	1986	panthā	462	panthā ..., maṅgin ; § 268
supipim	1991	sucimam	463	supipam, yehen piya- hāki pān āti; § 273
sītūdakam	1991	sītūdakam	463	sītacchāyam, sihil sevana āti; § 273
pavitṭṭhasa	1997	pavitṭṭhasa	463	vinatṭṭhasa ..., mam mulā-vū ; § 275
pavitṭṭhasa	1998	pavitṭṭhasa	463	panatṭṭhasa ... mam mulā-vū ; § 276
dummedho	2001	dummedho	464	dummedha, nuvana nāt- -tava ; § 278
sampavedhenti	2013	sampavedhanti	465	sampavedhanti ..., vevu-lati ; § 290
padarāni	2017	badarāni	466	badarāni..., debara ; § 293
ath'eva	2022	ateva	466	ateva..., atisaṃyāyin ; § 298
uddhālakā	2025	uddālakā	466	uddālakā, erahānda ; § 301

ettha	2025	ettha	466	tattha, ehi ; § 301 (probably changed in the Sanne)
paggharita	pupphalakhala-	paggharita-	vagala mal-rāshu	
sadisā, F Comy. p. 531	pupphapunnja-	piduru kalaviti vāni-		
- 7	palālakhala-	-yaha ; § 302		
	sadisā, 467			
(The omission in the above extract may be a printing error)				
nuñjubhāṇikā	2028	mañjubhāṇikā	466	mañjubhāṇī, miyuru haṇḍa āti ; § 304
bhassanti	2029	bhassanti	467	bhassanta, basnā, § 305
kiñjakkharato F Comy.	kiñjakkhato	467	mal-konden § 305	
F Comy. 531 - 10				
yamsūkarasāli pi	yo sūkarasālītipi	hūru-bālāyi	kiyat	
vuccati, F Comy.	vuccati, 468		§ 306	
531 - 14				
vyāvidhā	2030	vyāviddhā	467	vyāviddhā § 306
madhum bhimsehi	madhum bhimsehi	madhum bhisehi		
savati	2030	savati	467	savati, nelumbalāyen mīpānirasa vāheyi ; § 306
nānāvanna bahūdi jā	nānāvanna bahū	nānāvanna bahū	dijā	
2032	dijā	467	§ 308	
piyā ca no	2033	piyā ca no	467	piyā ca te § 309

F		J		Vesaturu-Dā-Sanne
kusaleh'eva	sugandhikā	kusaleheva	sugan-	kusaleheva sugan-
2034		-dhikā	467	-thitā, malkaruvan
				visin manā-kota
				getū ; § 310
ito hi	2036	itopi	468	itopi ... meyinudu
				; § 312
mama	2045	mana	469	me ...mata; § 319
tindukāni	2047	tindukāni	469	tindukāni § 321
madhuke kāsūmāriyo		madhuke kāsūmāriyo		madhukekā suku-
2047		469		māriyo § 321 ABC
veluriyavannasannibham		veluriyavannūpanibham		veluriyavannū-
2062		471		-panibham, § 330
vicitram nīlān'ekāni		vicitra-nīlānekāni		
seta lohita-kāni ca,		setalohita-kāni ca		See § 332
2064		471		
setasogandhigehi ca		setasogandhikehi		setasogandhiyehi
2065		ca	471	ca § 333
setavārīsā	2070	setapārīsā	472	setapārīsā § 338
padmakā	2070	padmakā	472	padumakā, piyum-
				gas ; § 338
mahānāmā	2071	kaṇaverā	472	kaṇaverā, kaṇeru-
				ruk ; § 339
sampupphitagga	2072	sampupphitagga		supupphitagga ...
		472		supipi ag āti;
				§ 340

F		J		Vesaturu-Dā-Sanne
kadaliyo	2073	kadaliyo	472	kandaliyo, kaṇḍulu- gediya ; § 341
uddhā pavattam	2077	uddāpavantam		uddāpavantam, e diya-
(Comy. : tam upakam		(Comy. : tam	472	mānda miyara ātiyēya;
tīra-mariyādabandhanam)		udakam tīramariyāda-		§ 345
		bandhanam)		
dhārayamānānam	2078	dhāriyamānānam		dhārayamānānam § 346
		472		
nīlapupphisekadhārī		nīlapupphīsetavārī		nīlapupphī seka-
	2080		472	-dhārī § 348
kaṭerukkhehi	2080	kaṭerukehi	472	kaṭerukehi, eruyen
				hā ; § 348
kakkarujātāni	2082	kakkārujātāni	473	kakkārujātāni § 350
korandakā	2085	korandakā	473	korandakā § 353
eṇeyyā pasadā	2093	eṇeyyā pasadā	474	eṇeyya-pasadā § 361
kotthusunā	2094	kotthusunā	474	kotthu, kānahilhu-da
				sunā, kok-nahavō-da;
				§ 362
kakkatā	2095	kakkatā	474	kannakā, gōnō ; § 363
romā	2097	morā	474	morā ..., suvanmonara-
				-hu ; § 365
koṇcavādikā	2098	kuṇjavādikā	474	koṇca, kos-lihiṇiyō
				da; vādikā, diya-
				kāvō da ; § 366
vyaghīnasā	2099	vyagghīnasā	474	vyagghīnasā, diya-
				vavulō ; § 367

F		J		Vesaturu-Dā-Sanne
cetakedu	2099	cetakedu	475	celakedu, salapinjō ; § 367
nikujjitam	2100	nikujjitam	475	nikūjitam, kulnā- laddēyā ; § 368
mañjussarā sitā	2102	mañjussarā sitā	475	mañjussarā, novisira piñdu-vā pavatnāvū miyuru hañda ātiyaha asitā, kaluvaha ; § 370
bhadrakkhā	2102	bhadrakkhā	475	bhaddakkhā § 370
sālikā	2104	sālikā	475	sāliyā § 372
lohitā	2105	lohitā	475	rohitā, tañbutoluvō ; § 373
pārepatā	2107	pārevatā	476	pārevatā, pareviyō ; § 375
nivāro	2113	nīvāro	476	nīvāro, hūru-hāl ; § 377
akatthapāko va	2113	akatthapāko ca	476	akatthapāko ca, nosāhāta tāñhi nāñgī silu sī siṭiya hāli- du ; § 377
ucchu	2113	ucchu	476	uñcho, vana-mul vana- phala, § 377
patitṭha	2117	patitṭha	478	patititṭha, nāñgī siṭa-lā hamuva pera- gaman karā-yi yet ; § 380

F		J		Vesaturu-Dā-Sanne
devavanninam	2123	devavanninam	478	devavannitam, deviy- -an visin vananalad -a ; § 382
jino	2139	jino	481	jino, paraduven ; § 395
pūretha mama pāramiṃ		puretha mama		me, maṭa; dāna- 2145 (v.l. piyā me pāramiṃ 482 pāramī, dāna-pāra- dana-pārami) mitāva; piyā, topaṭa vadā priyayā ; § 401
(The Sinhalese Sanne supports the variant reading in F.)				
Jāliṃ Kanhājinaṃ ubho	2147	Jāliṃ Kanhājinaṃ	483	ubho § 403
pitu pād'abhivandanti		pitupādābhivandati		pitu-pādāni vanda- 2154 484 -ti § 410
balaṅkapādo	2157	balaṅkapādo	484	khalaṅkapādo § 413
atha	2157	atho	484	atho § 413
brahā kharo	2159	brahākharo	484	brahā-karo, us (v.l. brahā-karo) mahat palaṅga āti -yē ; § 415
ito poṭhena dukkhato		ito poṭhana-dukkhato		mē pahara satagunena dukkhatarāṃ satagunena dukkhatarāṃ dena dukāṭa F Comy. 551-3 486 vadā ... sat- gunayen vese- -sin duki; § 419

(Sat-gunayen of the Sinhalese Sanne, meaning 'seven times' differs from sata-guṇena meaning 'a hundred times' found

F		J		Vesaturu-Dā-Sanne	
in both the Pali works.)					
rucchiti	2165	rucchati	485	rucchati	§ 421
avasucchati	2169	avasucchati	485	avasussati	§ 423
				ABC	
santāsunehi pādehi		santā sūnehi pādehi		santā, gamanhi	
	2183		487	mirikunāhu; sūnehi	
				pādehi, idimunu	
				payin ; § 435	
okandāmasi	2202	okandāmasi	490	okandāmase	§ 449
no	2205	no	490	te, ovun;	§ 452
asito	2209	asito	490	āsīno, hunnē;	§ 456
sutā .	2209	sūnā	490	sūnā ... itā idimu.	
				-nāha ; § 456	
Jātikumār'assa	2212	Jālikumārassa		Jālikumāro neva	
			491	assa ; § 459	
khīrapākā, F Comy.		khīrapākā	493	kiri bona daruvō	
p. 558.10				§ 464	
bahukāruññasamhitam		bahum kāruñña-		kāruñña-samyutam,	
	2228	samhitam	493	bāgāhā-bāvin yedunā-	
				vū ; bahum...; § 475	
patthā	2228	panthā	493	panthā ... maṅgin ;	
				§ 475	
chakalīva migī chāpā		chakalimva migim		chakalimva migim	
	2237	chāpā,	494	chāpā, § 483	
pavilokenti	2237	pavilokenti	494	vilokenti § 483	

F		J		Vesaturu-Dā-Sanne	
vicinanti	2240	vicinanti	494	(ucchaṅge) vicināti,	
				(mā hīṇa) soyayi ;	
					§ 486
īrine	2247	irine	495	irine	§ 492
n'ev'assa	2249	nevāsaṃ	495	nevesaṃ	§ 494
vyādhita	2256	byathita	497	vyathita	§ 500
rumhitvā atthamsu,		rumbhitvā			
F Comy. 562-31		atthamsu	497	āvurūha	§ 502
				(Sanne of pariyāva-	
				-rum, F 2258)	
vanamūlaphalabhāriyā				vanamūlaphala-	
	2260	vanamūlaphalahāriyā	497	n -hāriṇī, valin	
				ala hā pakāpāki	
				haraneyim; § 504	
tuyhaṃ kāmā	2260	tunhaṃ kāmā	497	tuyhaṃ kāmā .. topa	
				pasasneyim ; § 504	
ahaṃ suvaṇṇahāliddim		imaṃ suvaṇṇa-		ahaṃ suvaṇṇa-	
	2261	hāliddim	497	hāliddim ;	§ 505
Sivi puttā ti	2263	Siviputtāni	497	Siviputtāni	§ 507
abhisasiṃ	2266	abhisapiṃ	498	abhisapiṃ, havuvan-	
				-mu ;	§ 510
cittapekkhanā	2274	citrapekkhunā	499	citrapekkhunā	§ 513
mandālakehi	2276	mandālakehi	499	maddālakehi	§ 515
				ABC	
nihita 2280 (v.l.		nihatā	500	nihita, pāti-karana	
nihatā)				ladahu-da ; § 518	

F	J	Vesaturu-Dā-Sanne
sānikass' anti	2281	sānikassanti 500
(F Comy.: sānikam nissāya		sāmiyā nisā ... ohu
tass'antike thitā)		abhiyasā siṭa ; § 519
patitā	2285	patitā 500
		papati, hunu ; § 521
dukkham na kātum		dukkham na kātum dukkham, duk-hasun;
	2287	501 akkhātum kiyanabava-
		-ta ; § 523
yassāham	2312	yassaham 505
		assāham, mama
		vīmi; § 540 A
vipaccatu	2318	vipaccatu 505
		vipaccatam, vivasī-
		-vayi ; § 545
sajātā	2321	sujātā 506
		sujātā, manāva upan;
		§ 548
yo	2327	so 506
		so, hē ; § 554
jine	2327	jine 506
		viṭṭine § 554
dandena	2352	dandena 510
		dabbena, dravyayen ;
		§ 578
yathābhūtam me		yathā bhūtam me yathābhūtameva
akkhātha	2353	akkhātha 510
		akkhātha, sabavasa-
		ma kiyavu ; § 579
bhaṇḍe	2357	bhaṇḍena 511
		bhaṇḍena, kumara-
		alaṅkarin ; § 583
ammā va	2366	ammā va 512
		ammā ca, mav da
		§ 590

F	J	Vesaturu-Dā-Sanne
nīlavannadharā 2375	nīlavannadharā	nīlavatthadharā, nil
	513	pīlī hannāhu ; § 599
gandharo 2376	gandhadharo	gandhadharo, gaṇḍa
	513	yutu mal pak āti ; § 600
suvannacitapakkhare 2382	suvannacitapakkhare	suvanna-citta- pokkhare, ranin vis- -ituru kala phala- -katthara vehel āti ; § 605
naṭanattakagāyanā 2388	naṭanattaka gāyakā	naṭa, naṭannō da ; naccakagāyakā naṭā gī kiyanuvō da ; § 610
mandakā 2388	mandakā	maddakā, hāndahu ; § 610
dhamantu 2389	dhamantu	dhamantu, piṇḍitvayi, § 611
Jālinā magganāyena 2391	Jālinā magganāyena	Jālinā maggadesena, Dālisirāmaṅgata palamu koṭa; § 613
bahusākham bahūdiḥam 2395	bahusākham mahoda- -kam	bahusākham, bohō ruk -sā āti ; bahūdiḥam, bohō vū lihiniyan āti ; § 616
(F Comy.: bahusākhanti (Foot note : bahurakkhasākham)	bahusākham bahūda- -kanti bhavitabba)	

(Here the reading of F is supported by the Sinhalese Sanne.)

F		J		Vesaturu-Dā-Sanne	
dhajaggāni ca	dissare	dhajaggāni ca		dhajaggāni padis-	
	2399	dissare	516	-sare,	§ 620
vinivattayitavā	2404	nivattayitvāna	517	vinivattayitvāna	
					§ 625
votthāpetvāna	2404	votthāpetvāna	517	vavatthapetvāna	
					§ 625
uñchācariyena	2411	uñchācariyāya	517	uñchācariyāya	
					§ 630
pattiya	2421	pattikā	519	pattikā, payin enni	
					§ 638
samanādimsu	2426	samanādimsu	520	sammā nadimsu,	
				manā koṭa pīlirāv	
				dunhu ;	§ 642
samapajjatha	2427	samagacchatha	520	samagacchatha,	
				samaṅgabavata	
				giyē ;	§ 643
bheravā vane	2428	bherave vane	520	bherave vane	§ 644
adūsakam	2431	adūsakam	520	adosakam, nidos ;	
					§ 646
nahānakāle (p. 588-5)		nahānakālo	521	nahānakālo	§ 647
khomakodumbarāni ca		khomakodumbarāni ca		khomakodumbarāni	
	2443		523	ca	§ 658
pāhesi	2443	pāhesi	523	pesesi	§ 658 A,
				pāhesi	§ 658 BC.

THE VALUE OF THE DESCRIPTION OF THE VAṆKA-PABBATA

The explanations given in Sinhalese in the description of the Flora and the Fauna of Vaṅka-pabbata may be of more than passing interest to a student who wishes to make a detailed study of the plants and animals in ancient India.

The present Sanne throws much light on numerous obscure names of trees, animals etc., the identification of which has presented great difficulty even to the translators of the Jātaka-Atthakathā. Cf. § 306 with the Jātaka Translation (Cowell and Rouse) Vol. VI p. 276 lines 1-3. Cf. also the explanation of sevālakam and simsakam in § 344 (F 2076), with that of the Translation. The Pali Text Society's Dictionary says that simsaka is the 'Name of a water-plant' and that the commentarial explanation (sevālasimsakan ti ime pi gacchā yeva -- F Comy. 536-17) is not correct. But the Sinhalese Sanne not only defends the Pali commentary, but also identifies each of those two plants and mentions their Sinhalese names.

The fact that the identification of all the trees and animals etc., mentioned in the Jātaka text (F 2056 ff.) was no easy task can be seen from the alternative explanations, the author of the present Sanne himself has given in several instances. e.g., the explanation of kaccikārā in § 337. Some valuable help

in this connection, is provided by the identical list of trees, animals etc., found with certain modifications in the Sinhalese classic Pūjāvaliya¹.

LINGUISTIC VALUE OF THE VESATURU-DĀ-SANNE

The Vesaturu-Dā-Sanne is not without interest from the standpoint of language as well.

The old Nominative Plural ending -aha found in works like the Dhampiyā-Atuvā-Gāṭapadaya and the Amāvatura, is noticed sometimes in the Vesaturu-Dā-Sanne. e.g., man piyavi ātiyaha 'those who are proud by nature' (= mānājātiyā) § 1 ; maduruvaha 'mosquitoes' § 153 ; karanuvaha 'the doers' § 178.

The Nominative Plural ending -hu coming at the end of stems in -i, is generally changed to -hi, and that -hi together with the preceding -i of the stem develops into an -ī-. In the present work both those forms occur, besides the usual form -hu. e.g., sivihi 'the people of Sivi' § 44 ; sivī § 31 ; ahudī 'the wicked, those who are not good or virtuous' § 543 .

In rā-masnen (= P. surā-mamsehi) § 12, one notices the Singular Instrumental ending -ena of Old and Middle Indian, extended in Sinhalese to the Plural as well. The first n of -nen is on the analogy of forms whan where n forms part of the stem.

1. See my Edition of Pūjāvaliya, Part I 1936, pp. 85-87.

The Locative postposition -lā is seen occurring quite frequently. e.g., kohi-lā 'where' § 459 , peratahi-lā 'in the presence of, in front of' § 437.

The words āviya '(the woman) who has come' § 204, siribariya 'the fortunate one' § 459 , and miliviya 'the dead (woman)' § 496, used as feminine forms, cannot fail to be of interest.

In a series of nouns, loosely joined together, the last one is sometimes inflected, as if all those nouns had been compounded. This phenomenon noticed in several Sinhalese classics, occurs in this work too. e.g., vanamul-vanapelen § 233. Cf. ātgoduru-vatugodurehi , āmisapūjā-pratipattipūjāvata , cūlavansa-mahāvamsayehi .

Uses like mama ohu kisivak ilvanu pinisa no-āmi ' I did not come to ask him for some thing' remind one of verbs in Pali and Sanskrit that govern two objects, and also show to what extent Sinhalese syntax had been influenced by Pali and Sanskrit during early times. It may also be interesting to note here that the modern use of this expression is not 'to ask him for some thing' , but 'to ask for some thing from him (= ohugen)' .

As in other Sinhalese classics, here too the finite verb that agrees with a subject which is a feminine noun in the Singular number, stands in the

Flural. e.g., devī ... ek-vū § 15 ; radū-tomō
pilivisvū § 61 ; mādi-bisō pāvātvuva § 201 ; mav
 valapti § 421 . Traces of the Ātmanepada forms in
 the verbal conjugation, which almost disappeared in later
 times are still noticeable in forms like no-lābeyi 'does
 not receive or find' § 378. The third Person Singular forms
 of the verb in the Present Tense like danni 'knows' § 124,
pavatti 'continues, lasts, exists' § 330, and ganni
 'takes' § 430, are found here too, as in other works
 belonging to the Polonnaruva times.

Sk.P. jānāti , Pk. jānāi > danī

daniyi > *dan¹yi > *danyi > *danni

The excessive use of auxiliary verbs which
 reached a great height and which formed a regular feature
 of the language of later times, appears to be on the
 increase during the time of our author. See e.g., koṭa-lā
 'having done' § 213 ; sita-lā 'having stood (up)' § 380 ;
dalvā-lā 'having kindled' § 69.

The author of the Vesaturu-Dā-Sanne, like
 Gurulugōmi and other writers belonging to the Polonnaruva
 period, uses as correlatives the negative particles : no-da
no-da no-da 'neither nor' (= ? P. no-ca .. na-ca
no-ca). e.g., mavungē vargayen ā namek no-da viya ;
piyangē vargayen ā namek no-da viya (§ 18).

Several words found in the Vesaturu-Dā-Sanne seem to owe their origin to Analogy. e.g., his 'poles of a chariot' § 23 = P. Isā , Vedic Isā ; (Cf. P. sīsa, Sk. śīrṣa > sīs > his > is) ; haṇḍun-divi-sam 'the leopard skin' § 288 = P. ajina + dīpi-camma . (Cf. P.Sk. candana > saṇḍun > haṇḍun > aṇḍun) ; hanubaṇḍī 'follows' § 172 = P. anubandhati ; hē 'comes' § 313 for ē = eyi < P.Sk. eti ; hikma (§ 471) from hikmayi = ikmayi 'goes beyond; transgresses' = P. atikkamati . Cf. Sk. asta, P. attha > at > hat 'setting of the sun' ; Sk. P. āsana > asun > hasun 'seat' ; P. āruhati = arayi > harayi 'mounts' . The Sk. word ghoṣa 'cry , sound' which is a masculine noun in Sanskrit has been modelled on the feminine nouns ending in -ā and has been borrowed into Sinhalese as ghōsāva (§ 81, 121). Cf. also kāranāva 'reason , thing' = P.Sk. kāraṇam ; pātrā-(dhātuva) 'bowl (as a relic)' = Sk. pātraṃ .

When a Pali or Sanskrit word, borrowed into Sinhalese, is inflected, a glide y or v is generally introduced between the end of the Pali or Sanskrit stem and a vowel at the beginning of the case ending. Thus kāla + ehi = kālayehi 'at the time' ; vimāna + a = vimānaya 'the abode' ; śālā + a = śālāva 'the hall' . Even when the stem of a Pali or Sanskrit word ends in -ya , it undergoes the same change in being adapted into Sinhalese. But as two y sounds will then occur consecutively in such cases, one of the ys is generally dropped for the facility of pronunciation.

Thus samaya + ehi > samayayehi > samayehi 'at the time' § 231. Sometimes the final y which forms part of a stem is dropped on the analogy of words in which y does not form an integral part of the stem. Thus pāpaya 'sin' : pāpa :: vādaya 'controversy' : vāda :: vismaya 'surprise, wonder' : visma (§ 1). Cf. also himāla-vanayehi 'in the Himalayan forest' , devāla-gaṇ-bim 'villages and lands belonging to the temples' etc., where the final ya of the stem is dropped through analogy.

The two words radū 'princess, queen' (§ 61, 91, 385) and develē or devulē (§ 643, 680) 'rain-cloud' seem to owe their origin to haplology. Raja-dū (= Sk. rāja-duhitṛ, P. rāja-duhitu-) > rada-dū > radū ; devu + velē (= P. deva + valāhaka with the Nominative Singular ending -e of Māgadhi added in Sinhalese) > develē , devulē, devlē. See "devo, dev-lō" Dhampiyā-Atuvā-Gāṭapadaya 14 - 4 ; "deve vassante, devulā vasnā kalhi " 'while it was raining' ibid. 128 - 24. Cf. also budū-das 'Name of a king of Ceylon' (= P. buddhadāsa) > budas > bujas.

Hā-saha (§ 506) meaning 'together, along with' is interesting in that the same word is repeated twice -- once as an inherited form, and once as a loan-word. This kind of repetition, either of form or of sense, is not uncommon in Sinhalese. e.g., pehera-karu 'weaver' = pehera (Sk. peśakāra , P. pesakāra) + karu (Sk.P. kāra-ka) ; maha-mā-vata 'high-way' = maha + mā-vata (mahā-pantha-) ;

sadat-daha-talā-vila 'lake Chaddanta' = sadat (P. chaddanta) + daha (P. daha, Sk. hrada) + talā (P. talāka, Sk. tatāka) + vila. Here the idea of 'lake' is repeated thrice. ku kulāra-gē 'gabled house' = kulāra (P. Sk. kūtāgāra) + gē (P. geha); lōvā-mahapāya 'the brazen palace' = lō-vā (P. loha-pāsāda) + mahapāya (P. mahā-pāsāda); kiri-vāna-gala 'quartz' = kiri-vāna (P. khira khira + pāsāna 'milk-coloured stone') + gala 'stone'.

A sprinkling of Tamil borrowings like : māligāva 'palace', mudali in bala-mudalīvaru (= P. balattha) § 215, mutappa 'grand-father' § 571, and Dravidian constructions like : vahan līya 'put on the shoes' § 262, bōsat'hu karā balā pālāha 'escaped towards (or ran up to) the Bodhisatva' § 409, found in the Vesaturu-Dā-Sanne, reminds one of the Dravidian influences that were at work during the Polonnaruwa period.

Akṣohinī 'a large numeral', a huge army' (§ 613) is an interesting Sanskritization of Pali akkhohinī = Sk. akṣauhini. Cf. also mudrikā 'vine, grapes' which is a wrong Sanskritization of P. muddikā = Sk. mrđvikā, Sinhalese midi. The analogy seems to have been : muddā : mudrā :: muddikā : mudrikā.

Sanskrit śapta-parṇa corresponding to Pali satta-parṇa, Prakrit satta-vanna, which has given rise to *sat-vana > hat-vana > attana 'Name of a tree', has been wrongly rendered into Pali as hattha-vana, and that has been Sanskritized as hasta-vana on the analogy of Sk. hasta > P. hattha > hat > at 'hand'.

As early as the Daṁbadeṇiya period (13th century), the Pali word āditta-pariyāya which is the name of a Buddhist Sutta, and which corresponds to Sk. ādīpta-paryāya has been found Sanskritized to āditya-paryāya .

There are numerous other forms of great linguistic value in the Vesaturu-Dā-Sanne . Although I prepared a complete index of words of this work in the hope of discussing the etymologies of them all, considerations of time and space have prevented me from undertaking that work, and I have had to be satisfied, at present, with discussing only some important words selected at random.

I am reserving a discussion of the grammar of the Vesaturu-Dā-Sanne for a critical edition of the Dhampiyā-Aṭuvā-Gātapadaya which is far more important linguistically than the present work, and which must necessarily be accompanied by an Etymological index and a discussion of grammar. I shall have achieved my purpose in preparing this Edition and also in writing this account, if I have given the reader some idea of the exegetical literature in Sinhalese of which so little is known, and if I have stimulated the interests of the linguists working in New-Indian and also drawn the attention of the workers in Pali towards the treasures that lie hidden in the exegetical works which constitute the major portion of the oldest Sinhalese literature.

D.E.HETTIARATCHI

NOTES ON WORDS

- Āṅgula inch , § 329 (P.Sk. āṅgula , nep. āwal , see T s.v. amal¹.)
- Atul (pl.) palms (of the hand), § 110 (P. hatthatala , Sk. hastatala ; See G s.v. alla ; Cf. at-tala § 610 and patul 'soles of the feet' = P.Sk. pādatala- .)
- Adara lip , § 665 (P.Sk. adhara).
- Adahayi believes , § 391 (P. saddahati , Sk. śraddadhāti see G s.v. adahanaṇā).
- Adi pulls , § 92, 165, 167 (P.Sk. ajati &- G s.v. adinava).
- Anusasi admonishes, administers, § 644 (P. anusāsati , Sk. anu + śās).
- Amutu- (st.f.) stranger , guest , § 210, 381 (< avutu DhpaGp 17-8 , 26-1 = P.Sk. āgantuka).
- Aya iron , § 605 (P. ayo , Sk. ayas).
- Ayadi begs , prays (P. āyācati).
- Arak care , protection (P. ārakkha , Sk. ārakṣa).
- Arak-kāmi cook , § 11 (? aral < Sk. arāla --Cf. Sk. ārālika , P. ālārika 'cook' -- + kāmi -- P. kammika --).
- Arayayi propitiates, begs , § 409 (P. ārādheti , Sk. ārādhayati ; also ariyayi).
- Arut meaning , § 390 (Sk. artha).

- Avasana end (P.Sk. avasāna).
- Avunayi strings together, § 663 (P. āvunāti , Sk. ā + vr̥ ; see amunānavā s.v. G).
- Asayi hears (? < asvayi = P. assāveti , Sk. āśrāvaya āśrāvayati ; Cf. DhpaGp 162-19 asva translation of P. sāvaya . In asayi , the Indicative base seems to have been obtained from the Causative. Prof. R.L.Turner and Prof. Wilhelm Geiger think that the stems asa- and aha- are new formations from the preterite stems āsu- and āhu- = Sk. āśrutaxx āśruta . See T s.v. sunnu and G s.v. ahanavā .)
- asiḥḍī snatches , § 395 (P. acchindati).
- Asvayi causes to hear, tells, § 20 (P. assāveti , Sk. āśrāvayati).
- Asvasayi , asvasī , consoles , § 194 , 523 (Denominative of asvas = Sk. āśvāsa ; or = Sk. āśvāsayati causative of ā + śvas).
- Asvas breath , consolation, § 522 (Sk. āśvāsa ; Cf. visvas 'faith' = Sk. viśvāsa).
- Ātovuru women of the harem (P. antopura, antepura , Sk. antah-pura).
- Āt¹ is , are, having (Pk.P. atthi , Sk. asti).
- Āt² elephant (P. hatthi , Sk. hasti).
- Āduru teacher (P. ācera, ācariya , Sk. ācārya).
- Āṇḍili open hands placed together and raised in salutation , (P. Sk. añjali).

Āpseyi goes down , sets , § 457 (Also epseyi , from
? ōpsayi < *ospayi < *osapayi = P. osappati,
Sk. ava + √srp¹).

Āmati , āmāti, minister, officer

(According to Geiger this is a blending of Sk.

amātya = Pk.P. amacca and Sk. mantrin = P.

mantin. It may be explained otherwise also.

āmāti < āmāti < *amāti < ameti -- EpZ III 177

-3 , 4th century A.D. -- < *amattiya < Sk.

amātya . Cf. vāda 'interest' < √vāda veda ,

vedha < P.Pk. vaddhi , Sk. vrddhi ; amevesi =

(= Sk. amāvāsyā or amāvāsī) in amevesi pohoyi

davasi 'on the New-Moon fast-day' EpZ IV 294

lines 2-3. See Dr. Paranavitana's note No. 2

ibid. p. 295.)

Āleyi sticks to, is attached to, delights in

(P. allīyati , Sk. a + √lī).

Āsa eye , (P. acchi , Sk. akṣi-).

Āsiru association , resting place, § 245 (Sk. āśraya).

Ā and other , etc., (P. Sk. ādi).

Ikut¹ trained , being trained, learning , § 192

(Pk.P. sikkhanta , Vedic śikṣanta- , Sk.

śikṣamāna , śikṣyamāna . Cf. adhipāna-sikhayan

1. I am thankful to Mr. D.J.Wijeratna of the University of
Ceylon for this suggestion.

hiktavuhat DhpaGp 239-8 (translation of P. sikkhato) ;
 Also hikut 'well-trained' DhpaGp 120-3, no-hiktāhu ibid.
 75-12, no-hiktava ibid. 181-12, hiktāmō ibid. 110-36 ,
no-hiktihi ibid. 224-23 . No-hikkiya ibid. 162-23, nohikkiyā
 ibid. 228-33 (= P. dubbinīte Voc. Singular) may be from
hiki- = P. ṣikkhita , Sk. śikṣita . The bases hik- and
sik- are found in the Causative hikvayi (= P. sikkhāpeti ,
 Sk. śikṣayati) DhpaGp 142-11, 216-30, 274-14, the double
 causative hikmavayi (ibid. 274-15) and in sikman 'one who
 is learning or is being trained' = P. sikkhamāna , Sk. śikṣamāna ,
śikṣyamāna . For s, h > zero , ~~sa~~ compare
 Sk. śīrṣa , P. sīsa > his > is 'head' ; Sk. svidyate , P.
sijjati, sijjate > hiḷeyi > hideyi , ideyi 'is boiled or
 cooked' JAGp 113-15.

Ikut² passed beyond, past (P. atikkanta , Sk. atīkrānta).
 adj.

Ikbiti (a. and adv.) neighbouring, next, subsequent(ly)

(P. eka + bhitti having one (the same) wall, immediate
 neighbour -- Helmer Smith. See G s.v. Also compare ek-biti
 DhpaGp 80-20, 147-20).

Itiri surpassing, in excess, better , § 62 (P. uttari- ,
uttariṃ ; Cf. DhpaGp 27-17, 108-15, 122-30).

Idimeyi swells up (Pk. uddhumāi , P. uddhunāyati , Sk. ud +
dhmā).

Idireyi is uprooted, breaks off (P. udrīyati).

Iṇdul food left over , remnants of a meal (Sk. ucchiṣṭa ,
 P.Pk. ucchitṭha > ? *ūcitṭha > *ujitū > ujulu > ujul
 DhpaGp 186-4 > iṇdul .

For tt̥h > th > t > l , l , see Sk. kusthin , P. kutthi kutthi > kili 'leper' DhpAGp 218-18 ; Sk. istakā , P. itthakā > ulu 'bricks' ; Pk. kavittha , P. kapittha Sk. kapittha > givulu 'wood-apple' . For cc̥h > j , see Sk. akrecc̥hra , P. akiccha > akij 'without difficul-
-ty' DhpAGp 107-8 ; Sk. saṃvatsara , P. saṃvacchara = havajara Ep2 III 251-3 > havraja , havuruḍu , havurudu , avurudu 'years' ;

- Is- pole of a carriage, § 667 (P. īsā , Vedic īsā).
- Ekalā lonely , alone (Pk. ekkallaka).
- Eyi comes (P.Sk. eti).
- Eleyi hangs, § 424 (P. oliyati , Sk. avalīyate).
- Elbeyi hangs (Sk. avalambate).
- Oda elation (Sk. ojas).
- Orovi laments , cries , § 433 (P. uparodati , avarodati).
- Kakulu- crab (P. kakkataka , Sk. karkataka).
- Kana moment (P. khana , Sk. ksana).
- Kanī digs (P.Sk. khanati).
- Kaya body (P.Sk. kāya).
- Kaṭi eats (Pk. khāi , P.Sk. khādati).
- Kala-vita threshing floor (P. khala + pittha , Sk. khala + pr̥stha).
- Kasu jacket, bodice, covering, § 662 (P. Sk. kañcuka).
- Kunu adj. rotten, dirty, § 413 ;
s., (kunu- , kuna-) dirt, filth, carcass, corpse ;
Cf. gelehi bad kupuvak vāni like a carcass tied to

(one's) neck (translation of P. gale baddha kunapam viya) DhpaGp 222-2 ; noyek kunin pirunāvū full of various (kinds of) filth (= translation of P. nānā-kunapa-paripūram) Viśuddhi-Mārga-Sannaya Ed. P. Vajirañāna Thera, 1927 Vol. I p.102-35 (P. Sk. kunapa).

Kenessa ladle, spoon, § 267, 382 (Prof. Helmer Smith: < *kaḍocchikā = *kaḍucchikā = AMg. kaḍucchuga , P. katacchu).

Givulu wood-apple (Pk. kavitṭha , P. kapitṭha , Sk. Kapittha).

Tusī is pleased, delights in (P. tāssati, Sk. tusyati).

Temayi¹ wets, § 522, 596 (P. temeti).

Temayi² praises, § 545 (P. thometi , Sk. stomayati).

Dat¹ (pl. and st.f.) teeth (P.Sk. danta).

Dat² collar-bone (P. jattu , Sk. jatru).

Dan'aga house where alms are given (P. dānagga, Sk.

dānāgāra . Cf. kar'aga 'hall of tonsure' = P.

khuragga , bat'aga refectory' = P. bhattāgāra).

Dāval , dahaval day-time (< davahal = P. divā-kāla).

Dāri girl , daughter (P. Sk. dārikā).

Dāli¹ Name of a prince (= P. jāliya).

Dāli² dirt (P. jallikā).

Dāsa female servant or slave (P.Sk. dāsī).

Dāhā birth, kind (of thing), § 425 (< dā < dāy < jāy = P.Sk. jāti) .

Dāhāmi righteous (P. dhammika , Sk. dhārmika).

Dik-dāhā snake, serpent (~~px~~ P. dīghajāti-ka).

Diseyi is seen , appears (P. dissate, Sk. drśyate).

Dudu Name of a brahmin (P. Jūjaka).

Devulē (Nom. Sing.), devula rain-cloud , § 643, 680

(< devu + velē or valā = P. deva + valāhaka .

See DhPAGp 14-4 dev-lō = P. devo , 128-24 devulā

vasnā kalhi 'while it was raining' = P. deve vassante

Cf budas, bujas < budu-das = P.Sk. buddhadāsa , and

radū 'princess' < raḍa-dū , raja-dū = P. rāja-

duhitu- , Sk. rāja-duhitr).

Dhān ecstatic meditation (P. jhāna , Sk. dhyāna).

Nama-kara salutation, worship (P. namakkāra, Sk. namaskāra).

Navatī turns back, stays (P. nivattati, Sk. nivartate).

Nahamak prohibitive particle, § 149, 390, 523 ; maṭa

nahamak kipe do not be angry with me (= translation of P. mā me kujjhi) § 49. (naham = Vedic na + sma

+ -ak as in misā > misa > misak 'without, besides'.

Cf. Sk. mā + sma > maham DhPAGp 234-29).

Nāvata , Nāvāta again (absolute of navatī = P. nivattati

Sk. nivartate).

Nisi suitable, appropriate, § 208, 400, 546 (< nusi

DhPAGp 44-9, 47-24, 108-27 = P. anucchavika ; Cf.

also nosī id. ibid. 225-25 ; Prof. Geiger considers

nisi to be a derivative of P. nissita, Sk. niśrita .

See G s.v. nisi .)

Patula soles of the feet , bottom (P.Sk. pādataḷa , Cf. atul , and see G s.v. palla).

Palayi escapes, takes to flight, § 96, 409, 445, 598
(P.Sk. palāyati . See G. s.v. palavanavā).

Pasamit- enemy, § 541, 623 (P. paccāmitta . See G s.v. pasamiturā).

Pahayin ornament (P. pasādhana , Sk. prasādhana) .

Pāla pain, suffering, weariness, exhaustion, § 435
(P. Sk. pidā ; Cf. DhpaGp 46-33, 66-22, 103-5, 181-32).

Pinisa , pinisā for, for the purpose of, through , by
virtue of (P. paticca ; Cf. punusvayi DhpaGp
71-29 = P. paticchāpeti ; pinisvī ibid. 159-29 = P.
paticchāpesi ; sapinisayi ibid. 99-6 = P.
sampaticchatī ; Geiger in his Etymology of the
Sinhalese Language derives pinisa from Middle-
Indian *panissāya -- Sk. pra-ni + (śri)).

Pinisan hidden, concealed (< pilisan = P. paticchanna ,
Sk. praticchanna).

Piṇḍī blows, sounds (P. pumati).

Piriksayi examines (Sk. parīksate).

Pirigā occupying, taking possession of, § 449 (P. pariggā-
-haka , Sk. parigrāhaka).

Pirimadī rubs (P. parimajjati , Sk. pari + (mrj)).

Pivituru pure , clean (Sk. pavitra).

Pilipayayi presents, offers, delivers over, entrusts

§ 191, 209, 579, 607 (P. patipādeti, Sk. pratipada-
-yati).

Pilibahayi wards off, shuts out , § 541 (P. patibāhati).

Pilisathara , pilisaṇḍara friendly greeting, § 383,316
(P. patisanthāra).

Puluvusi questions , asks (P. patipucchatī , Sk.
pratiprecchatī).

Pobayayi causes to bloom, wakes up (P. pabodheti ,
Sk. prabodhayati).

Pohosat capable, rich, § 122 (P. pahusanta).

Pohonā able , capable , § 548 (P. pahonaka).

Bayi is afraid (P. bhāyati , Vedic bhayate).

Barana ornament (abarana = P.Sk. ābharana).

Bumuturunū carpet (P. bhummattharana).

Bumuḥ possessed by, § 114 (P. abhimutta , Sk.
abhimukta).

Bojana , bojun food , § 462 (P.Sk. bhojana).

Ma indeed (emphatic particle), § 36, 326 <
mā § 312, 448 , DhpAGp 1-14 , 126-13 <
me DhpAGp 43-18, 220-32 < mē § 163, 328,
DhpAGp 62-10 , 133-15 , mevu DhpAGp 6-18,
10-7 < meva ibid. 4-6, 4-7 = P.Sk. eva.
Although the DhpAGp preserves several of
the above forms as archaic survivals, meva
is really Prakritic and is found, as was
pointed out to me by Dr. S. Parānavitana, in
some unpublished inscriptions of Kanittha-
tissa-at

-tissa at Nelugala dating back to the 3rd century A.D.

e.g., TERANATA MEVA 'to the Theras themselves' ;
PIYAGALAKA AHALI PAVATA VIHARAHI MEVA in the
monastery of Piyagalaka Ahali Pavata itself ;
BUKI SAGANATAMEVA DINIYA ARABI in the monastery
given over to the monks themselves as a body .
Meva seems to have arisen from Old and Middle
Indian eva through wrong division of it while
in combination with a preceding word -- particu-
-larly a word ending in Anusvāra . Even in Pali
one comes across used like :

" Yato yato himsamano nivattati
tato tato sammati meva dukkham "

(Dhammapada XXVI 8)

Meva < eva finds a parallel in miva < iva found
in Prakrit. See Siddha-Hemacandram , Adhyāya
VIII (Hemacandra's Grammatik der Prakrit
Sprachen, Ed. R.Pischel, 1877) II 182 .

Professor Geiger, in his ~~xxx~~ Etymology of the
Sinhalese Language, connects ma with " Pk. ea ,
P. eva , -yeva , 'va , Sk. eva " and says
"v and m alternate in Sinhalese".

Mala-hun full of dirt , dirty, § 22 , 313 (P. mala-punṇa ,

Sk. mala + pūrṇa . Cf. piri-hun 'full of, filled
with, complete = P. paripunṇa , Sk. pari-pūrṇa ,
DhpAGp 58-32, 117-4, 139-7, 166-22 ; JAGp 51-21,

54.13 .

Mahagam-, Māgam- , women , § 369, 459, 553 (P. mātugāma)Mā-piya- parents , § 587 (P. mātā-pitu-).Mālu old, § 537 (< mahalu = P.Sk. mahallaka).Mādi Name Proper of a queen (P. maddī, Sk. madrī).Mihi-vamiya Dame Barth , § 643 (mihi = P.Sk. mahī +vami = P.Sk. vāmā . A feminine ending i has beenadded later to make vama = P.Sk. vāmā to conform

to other feminine nouns which generally end in

i or ī . Cf. bālli 'bitch' and bālali 'she-cat' ,besides bālla and bālala which are the old feminineforms of ballā and balalā . Cf. also meheni andmehini 'nun' < mehena = P. samanī- .Mutun grand-father, ancestor (=?P. muddhana ; see

JRAS (CB) Vol. XXXVII 1946 "Mī-mutu and Mimiti --

Two Terms of Kinship" by D.E.Hettiaratchi.

Men like (? < meni = P. maññe, Sk. manye . Prof.Helmer Smith is inclined to look upon men as a"survival of Pk. mane .(Pischel -- Grammatik der

Prakrit Sprachen § 457). Professor Geiger, in his

Etymological Glossary, connects men with P. Sk.samena .Yavayi sends (P. yāpeti , Sk. yāpayati).Radū princess (< rada-dū = P. rāja-duhitu-).Riya-his pole of a carriage (P. ratha + īsā).Ruduru cruel, wicked (Sk. rudra).

Vatayi waits upon, attends, ministers to, § 63, 630

(< uvatayi id., DhpAGp 140-33 = Pk. uvatthāi ,
P. upatthāti , upatthahati , Sk. upa + sthā ;
see also DhpAGp 77-17 (vaṭana), 97-2 (vaṭana),
106-27 (vāṭiyati 'desirous of waiting upon'),
111-1 (vāṭiyamō), 139-4 (vāṭī) ; Cf. vaṭā
attendant ibid. 32-10 (vaṭāvak'hu) and uvaṭā id.
ibid. 153-3, 213-13 = P. upatthāka ‡; vaṭan

Vatān

attendance, service, ibid. 69-16, 116-22 =
‡ P. upatthāna ; Cf. terupatn 'service to the
elderly monks' ibid. 156-23 ; uvathan 77-27,
110-23, 167-1 , uvatān 63-3 (spelt uvātan),
uvaṭan ibid. 104-21).

Vatman

present (P. vattamāna , Sk. vartamāna).

Vami

woman, § 643 (vama = P.Sk. vāmā + feminine
suffix -i ; see mihi-vamiya).

Valā

cloud , § 615 (P.Sk. valāhaka).

Vasī¹

rains (P. vassati , Sk. varsati).

Vasī²

desires, wishes , (?) § 167 (Sk. vāṇchati).

Vāhāri

bark garment worn by ascetics, § 107 (P. vākacīra

Vivasī

ripens, bears fruit, § 545 (P. vipaccati , Sk.
vipacyate).

Vivā

consequence, result of an action, § 545 † P.Sk.
vipāka).

Vesaturu

Name Proper of a king (P. vessantara , Sk.
viśvantara ?).

<u>Vesamunu</u>	Name of the god of wealth, § 529 (P. <u>vessavana</u> , Sk. <u>vaiśravaṇa</u>).
<u>Vēla</u>	time, occasion, § 26 (<u>vēlehi</u> 'at the time') (P.Sk. <u>velā</u> ; -ā stem in Pali and Sanskrit made to end in -a in Sinhalese ; <u>velā</u> itself is found in loan-forms like <u>vēlāvehi</u> 'at the time').
<u>Saṅgavayi</u>	protects, keeps , hides (P. <u>saṅgopeti</u> , Sk. <u>saṅgopayati</u>).
<u>Satapayi</u>	pleases , refreshes, § 226 (P. <u>santappeti</u>).
<u>Saṇḍahā</u>	for the purpose of, concerning, § 505 (P. <u>sandhāya</u> ; Cf. <u>saṇḍahay</u> id., DhpaGp 144-10, <u>saṇḍahāy</u> ibid. 82-16).
<u>Sapiniṣi</u>	receives, § 550 (P. <u>sampaticchati</u>).
<u>Samavadi</u>	enters upon (P. <u>samāpajjati</u>).
<u>Samā</u>	time , season, § 480 (P. Sk. <u>samaya</u>).
<u>Salakuna</u>	mark , § 170 (Sk. <u>samlakṣaṇa</u> ; see T s.v. <u>lākhinu</u>).
<u>Savasa</u>	evening (Pk. <u>sāmāsa</u> = P. <u>sāyanāsa</u>).
<u>Sahayi</u>	bears , endures , § 152, 162 (P.Sk. <u>sahati</u>).
<u>Saha</u> ¹	hare , § 365, 512 (P. <u>sasa</u> , Sk. <u>śaśa</u>).
<u>Saha</u> ² , <u>sā</u>	hunger (P. <u>chāta</u> , Sk. <u>psāta</u> . See G s.v. <u>saya</u>).
<u>Sāka</u>	doubt (Sk. <u>śaṅkā</u>).
<u>Sāna</u>	festival, § 652 (P. <u>chana</u>).
<u>Sāta</u>	weapon, § 42 (Sk. <u>śastra</u>).
<u>Sāpat</u>	wealth (P. <u>sampatti</u>).
<u>Sāmi</u>	master, lord (P. <u>sāmi</u> , Sk. <u>svāmin</u>).

Sitayi thinks (P. cinteti , Sk. cintayati †; see G s.v. hitanavā).

Simbi kisses (P.Sk. cumbati ; also hiṃbi and iṃbi id.; see G. s.v. iṃbinavā).

Siriyel yellow orpiment , § 360 (P.Sk. haritāla ; also siriyal and hiriyal . See G s.v. hiriyal).

Sihinaya dream (Pk. sivina , P. supina , Sk. svapna ; see G s.v. hinaya † and T s.v. sutnu).

Sihin fine, small, slender, § 164, 344, 355
 (Ap. sahina < ^{Sk.} *sakhina < ślakṣṇa . Prof. Geiger connects hīn , sīn , sihin and siyum and traces them to Pk. suhuma , P. sukhuma , Sk. sūkṣma . See G s.v. hīn).

Suva comfort (P.Sk. sukha).

Suhuru- father-in-law , § 63 (P. sasura , Sk. śvaśura ; See T s.v. sasuro).

Seyi smiles , § 196 (semin pr.p.), 244 (sennahugē 'of one who smiles'), 620 (seti= translation of P. hasissanti) (P. *seti , Sk. ṣmi -- smayate , Epic Sk. smayati ; Cf. P. sentā pr.p.pl., and sitaṃ , mihitaṃ 'smile').

Haṅga horn , § 157 (Pk. saṅga , Sk. śṛṅga ; Cf. hiṅgu , siṅgu = P. siṅga- . See G s.v. aṅga).

Hakulayi folds, § 202 (Sk. saṃkutati ; see G.s.v. akulanavā).

Hata-gaṇī rises, grows, springs up, § 343, 344, 404
 (hatā absolute of haṭī DhpaGp 67-8, 94-34,

- 276-1 = P. santhāti , + ganī auxiliary verb = P. ganhāti , Sk. grhnāti).
- Hat parched grain, § 260, 311 (P. sattu, Sk. śaktu).
- Hadahayi believes, § 390, 565 (P. saddahati , Sk. śraddadhāti ; see G s.v. adahanavā).
- Hañdunayi recognizes (P.Sk. sañjānāti ; see G s.v. añdunanavā).
- Hanayi mixes up up, § 311 , 455 (P. sanneti).
- Harī carries, removes (P.Sk. harati ; see G s.v. arinavā).
- Havayi curses, abuses, § 235, 247, 438 (P. sapati , Sk. śapati).
- Hasun, hasna message (P. sāsana , Sk. śāsana ; see G. s.v. asna).
- Hākili fetter, § 679 (P. saṅkhalikā).
- Hisa head (P. sīsa , Sk. śīrsa ; see G s.v. iha).
- Hisī sprinkles, scatters (P.Sk. siṅcati ; see G s.v. ihinavā).
- Hunu warm, § 573 (P. unha , Sk. uṣṇa ; see G s.v. unu).
- Hudakalā lonely, § 221 (hudu = P. suddha , Sk. śuddha + ekalā = Pk. ekkalaka).
- Husu short , § 202 (Sk. hrasva).
- Hus mother-in-law, § 658 (P. sassu , Sk. śvaśrū).
- Hūru- pig , § 363 (P.Sk. sūkara ; see G s.v. ūrā).

- Hobī shines (P. sobhati , Sk. śobhati).
- Hoya stream (P. sota , Sk. śrotas ; see G s.v. oya).
- Hō or (? P.Sk. uta ; Prof. Geiger traces hō to Pk. ahavā , P.Sk. athavā ; see G s.v. hō¹).
- For u - a > o - o > ō Cf. Sk. tusa , P. thusa > toho , tō 'chaff' ; P.Sk. asuka > asoo > asō 'such and such' ; bahuka > bahoo > bohō 'many, numerous').

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